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The CHRISTIAN CENTURY

Published Weekly

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A Peace of Vengeance?
An Editorial

Religion in Puerto Rican Politics
By Walter R. Clyde

A Name for the Pacifist
By Caxton Doggett

Dewey's Patriotism
An Editorial

Sister Aimee
An Editorial

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In This Issue

CAXTON DOGGETT

is minister of the Methodist Church at Mount Dora, Fla. He is a graduate of Millsaps College and the Yale Divinity School, and has held pastorates at Coronado Beach and Orlando, Fla. Readers will remember the impression produced by a former article by Mr. Doggett, "The Church's Great Illusion," which appeared in The Christian Century for August 2.

OSWALD GARRISON VILLLARD

contributes regularly to The Christian Century. As editor of the *New York Evening Post* and of the *Nation* he attended the Paris peace conference, and was one of the first American liberal journalists to denounce the injustices of the Treaty of Versailles.

WALTER R. CLYDE

is a missionary in Puerto Rico, and dean of the Seminario Evangelico de Puerto Rico, the Protestant union theological school at Rio Piedras. Since Dr. Clyde wrote the article which appears in this issue the action of the Catholic bishops in publishing a list of approved candidates in the approaching election has become a subject for violent debate throughout the Puerto Rican press.

Coming

Arrangements have now been completed for beginning the publication of the previously announced series of articles on "Can Catholicism Win America?" during November. Paper restrictions will make it impossible to supply extra copies of the issues containing this series, but there is a possibility that it may be published later in pamphlet form.

The CHRISTIAN CENTURY

October 11, 1944

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Calendar of Coming Events

Oct. 9-11. International Religion-Labor Conference, Pittsburgh, Pa.
Oct. 10-12. West Virginia Disciples Convention, Beckley.
Oct. 10-12. United Presbyterian Synod of New York, Upper Darby, Pa.
Oct. 10-13. State Sunday School Convention, Reading, Pa.
Oct. 10-13. Missionary Baptist State Convention, Harrisburg, Pa.
Oct. 11-13. Mission to Christian Teachers, Columbus, O.
Oct. 11-15. Board of Missions, Evangelical Church, Blue Earth, Minn.
Oct. 11-18. United Lutheran Church Convention, Minneapolis, Minn.
Oct. 12-16. United Brethren Women's Missionary Association Board of Managers, Dayton, O.
Oct. 13-15. Northwest Regional Conference, Fellowship of Reconciliation, Seattle, Wash.
Oct. 13-16. District Conference, Church of the Brethren, Holmesville, Neb.
Oct. 15. Chicago Sunday Evening Club; Paul Scherer, speaker.
Oct. 15. Community Church, Boston, George La Piana, speaker.
Oct. 15. Ford Hall Forum, Boston; H. R. Knickerbocker, speaker.
Oct. 15-17. Mission to Christian Teachers, Concord, N. H., Kansas City, Mo.
Oct. 16-18. Pittsburgh Synod and First Synod of the West, Pittsburgh, Pa.
Oct. 16-18. Ministers' Conference, Albion, Mich.
Oct. 17. American Committee for the World Council, New York.
Oct. 17-22. Disciples International Convention, Columbus, Ohio.
Oct. 18-19. State Baptist Convention, Newcastle, Pa.
Oct. 18-20. Mission to Christian Teachers, Providence, R. I., Charleston, W. Va.
Oct. 20-21. Young Men's Christian Association National Council, Buffalo, N. Y.
Oct. 20-22. Northern California Regional Conference, Fellowship of Reconciliation, San Francisco.
Oct. 22. Laymen's Sunday.
Oct. 22. Second Congregational Church Forum, Waterbury, Conn.; E. Stanley Jones, speaker.
Oct. 22-24. Mission to Christian Teachers, Burlington, Vt., Washington, D. C., Duluth, St. Paul and Minneapolis, Minn.
Oct. 24-27. Mission to Christian Teachers, Mankato, Minn.
Oct. 27. Sam Higginbottom Recognition Day.
Oct. 27. South Carolina Disciples Convention, Islandton.
Oct. 27-29. Southwest Regional Conference, Fellowship of Reconciliation, Los Angeles.
Oct. 27-29. American Friends Service Committee, Indianapolis, Ind.
Oct. 29-31. Mission to Christian Teachers, Little Rock, Ark., Denver, Colo., Indianapolis, Ind.
Oct. 29-Nov. 5. Christian Literature Week.
Nov. 1-3. Mission to Christian Teachers, Newark, N. J., Lincoln, Nebr.
Nov. 3. World Community Day.
Nov. 3-4. Fellowship of Reconciliation Conference, Richmond, Va.
Nov. 5-8. Mississippi Disciples Convention, Vicksburg.
Nov. 7. World Peace Sunday.
Nov. 7-13. Week of Prayer.
Nov. 8-10. Mission to Christian Teachers, St. Louis, Mo., Huron, S. D., Spokane, Wash., Des Moines, Ia.
Nov. 12. World Order Sunday.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXI CHICAGO, OCTOBER 11, 1944 NUMBER 41

EDITORIAL

IN ADDRESSING the House of Commons on September 29, Mr. Churchill warned that the war in Europe may continue into 1945. Not so long ago Mr. Churchill was talking in terms of a possible earlier end, and General Eisenhower is on record as having predicted German surrender before the close of this year. Workers in the reconversion sections of American government agencies told the press some weeks ago that they had been officially informed that they must rush their plans on the basis of an expected German collapse not later than October 31. Why the sudden shift from this optimism to the sober mood of Mr. Churchill's latest speech? The answer, of course, is to be found in the failure of the British 2nd army to outflank the Siegfried line at Arnhem in Holland. It is still unclear why the Allied ground troops were unable to carry out their assignment to reinforce and push through the initial thrust by the airborne troops landed at Arnhem. But the audacious attempt failed, and the result is the mood of pessimism now sweeping over the Allied peoples. Although this paper warned three weeks ago that a return to positional warfare along the Siegfried line was possible, and two weeks ago that the success of the airborne invasion had still to be established, we do not believe the present depth of public pessimism is justified. The war may be prolonged over the winter, but until the Allies have tried at least one all-out assault on the Westwall it is too early to concede that there is no hope of a decision in Germany this year.

German Resistance Stiffens

Reach Stalemate at Dumbarton Oaks

WHEN the British-Russian-American negotiations at Dumbarton Oaks adjourned on September 28, the head of the American delegation, Undersecretary Stettinius of the state department, announced that a "90 per cent deal" had been completed. But anyone with a realistic perception of the problems involved in establishing the "general international organization" promised by the Moscow Declaration knew that the 10 per cent on which the Dumbarton Oaks conferees had been unable to reach agreement outweighed in importance the 90 per cent on which they had. For that 10 per cent concerned the key issue before the conference. Since Germany and Japan would be left disarmed after the war, and hence unable to undertake aggression, would the new league be so formed as to be able to deal with charges of aggression against the Big Three or Big Four? Russia insisted that in case of such charges against any permanent member of the new league's council—i.e., the Big Four—the member accused should have the right to vote on its own cause, while the league should be estopped from action unless the council unanimously approved. On the rock of this Russian demand the Dumbarton Oaks conference broke up. First impulses in America and England may be to blame Russia for having placed a gigantic obstacle in the way of the formation of a league "with teeth." But it should be recognized that the Russian unreadiness to submit to the decisions of a league council does not represent Soviet opposition to a league but the Kremlin's estimate of the realities of the postwar world. The chaotic world which the leaders of the U.S.S.R. foresee will be one in which they will not be willing to trust the Soviet Union's security to anyone but the Soviet Union.

Moscow Slams the Polish Door

SOMETHING of tremendous consequence to future peace is taking place in the swift development of the Polish crisis. We do not know what it is. Neither does anyone else not within a little group of probably a dozen men in Moscow, London and Washington. But the sensational turn of events is sufficient to indicate the tension between these capitals and to give rise to profound forebodings. Our readers are already familiar with the impasse which has developed between the Polish government-in-exile, with its seat in London, and the Moscow-sponsored Polish Liberation Committee, with its headquarters in Lublin. The United States and Great Britain recognize the government-in-exile. What commitments

they have made to it is unknown, but they are believed to be large. However, in view of Stalin's intransigence on this issue, they have recently been making every effort to persuade the London Poles to come to terms with Moscow. In his most recent speech to Parliament, Mr. Churchill went to great lengths to inform the world and particularly the Polish government-in-exile that Britain regards Stalin's territorial demands in Poland as reasonable. At the same time, Britain and America have been putting pressure on the Polish government in London to get rid of its army commander-in-chief, assuring the Poles that if they would only fire their army head the road to an agreement with Moscow would be open. Finally, after long "persuasion" of this sort, the Poles acceded. General Sosnkowski was dismissed last week, and his post given to General "Bor," the leader of the uprising against the Germans inside Warsaw. But instead of accepting this as a move toward an understanding, Moscow chose to regard it as another affront, and turned loose a frightful blast of invective against General "Bor" and the Polish government-in-exile. All of which leaves Great Britain and the United States—as well as the London Poles—in a very helpless position. By rejecting the "Bor" olive branch in such amazing terms, Stalin in effect told all three to get out and stay out of Polish affairs. In his speech to Parliament Mr. Churchill tried to warn Stalin in these words: "I trust that the Soviet government will make it possible for us to act unitedly with them in this solution of the Polish problem and that we shall not witness the unhappy spectacle of rival governments in Poland, one recognized by the Soviet Union and the other firmly adhered to by the Western powers." Moscow's blast against General "Bor" is the Russian answer to Mr. Churchill.

Launch a Mission to Christian Teachers

AN ENTERPRISE which may possess greater importance than its announcement indicates is being launched today in Columbus, Ohio, with the first of thirty-three "Missions to Christian Teachers" which will be held during October and November in as many cities. In these assemblies, which will be from two to five days in length, the Federal Council of Churches and the International Council of Religious Education will cooperate. Their primary purpose will be to awaken as many as possible of the two million Protestant teachers in Sunday schools and other church schools to their opportunity and obligation to witness for Christ and the church. Surely it is high time that this be done not only in thirty-three cities but throughout the nation. If the Japanese government can mobilize 300,000 religious teachers "to increase the fighting strength of the people through religious fervor," as it now proposes to do, what power may not the Christian teachers of America bring to the churches for a better purpose! They can not only retard, halt and then reverse the trend toward paganism which has continued for decades in this country but they can bring a new vigor to the whole church. Protestant churches, to their own loss, have too often glamorized preaching at the expense of sound teaching. They have exalted the ministry to adults who pay the bills above that to children who incarnate the future. On this important question of church policy, ministers, who will determine the success or failure of this first series of missions to Christian teachers, might give attention to Bernard Iddings Bell's interpretation of the attitude of chaplains who look back toward the church. In an article in the *Living Church*, he declares that chaplains agree that the church has failed, and that its failure is largely educational. He says: "Again and again the chaplains strike this note . . . 'If ever I get back into a parish, I shall teach and teach and teach. Everything that goes on which does not teach I shall regard as superfluous. I shall not call except to teach, nor preach except to teach, nor pay attention to guilds except to teach, nor go to a vestry meeting except to teach, nor read except to teach.' What do they want to teach? About God and his grace and his moral challenge and of how to find him and to be found of him. Their failure with the children as they look back on it in the light of what they now know fills them with contrition; also their failure with adolescents and adults."

Gandhi-Jinnah Talks End in Failure

LAST WEEK it was announced in India that the talks between Gandhi and the head of the Moslem League, Mahomed Ali Jinnah, had broken down. The two men had met, after long delays on the part of Mr. Jinnah, to try to work out an agreement whereby the Moslems would gain their "Pakistan" program for a separate Moslem state or states while approaching Britain with a united Hindu-Moslem demand for Indian freedom. Mr. Gandhi, as our readers will remember, had made concessions to the Pakistan proposal before ever seeking his conference with the Moslem leader. Nevertheless, we are now told that the negotiations have failed. Both Gandhi and Jinnah say that they broke off their conversations on good personal terms and that they hope to resume their talks at some future date. But there is little in the Indian prospect to warrant such optimism. As is usually the case regarding Indian developments, the outside world has been allowed to know almost nothing about these negotiations except that they have failed. As to the reasons for failure, we can only speculate. But if Gandhi stood by his original demand that the plebiscite on the Pakistan proposal should come *after* Indian independence had been gained and should be participated in by *all* the inhabitants of the regions involved, and if Jinnah stood by his demand that the plebiscite should come *before* independence and should be participated in only by the *Moslem* inhabitants of those regions, the failure to secure agreement can be easily understood. Such pro-independence Indians as are in this country dismiss Mr. Jinnah as an obstructionist who has no genuine desire to reach an agreement with the nationalist movement or to see India free. It may be so, but if it is, neither Mr. Gandhi nor the Indian National Congress party has as yet been able to convince the freedom-seeking Moslems that it is. If they could do so, there would probably be a Moslem uprising against the Moslem

League in short order. Until that happens, however, the British will insist that their presence is required in India to keep Hindu and Moslem from springing at each other's throats.

Industry Socialized In France

AN INDICATION of the strong trend to the left which appears to have set in in France is contained in two little-noticed actions of the De Gaulle government. The first was the decision of the French council of ministers to requisition all the Pas de Calais coal mines and the great Renault automobile works near Paris. This step is to be the first in a series aimed to convert French industry into a "cooperative economy." It stops short of nationalization but it is a far cry from what is known in this country as the "free enterprise system." Each industry is to be operated by what are called "mixed committees of organization," the mixture consisting of representatives of owners and workers in a proportion as yet not fixed. Owners' property rights are for the time protected but their managerial prerogatives are being severely curtailed and their claims to profits reduced almost to zero. If the communists have their way, the owners will be outnumbered nine to one on the controlling committees. It is pressure from the left which has forced this move toward collectivization. The same force has impelled the government to decree that convicted collaborationists are not only to have their civil rights canceled but also will have their property confiscated. The government thus has a powerful double leverage on industrialists. If they refuse to accept the new cooperative economy with its relegation of owners to the position of minority stockholders, the government may put them on trial on real or imaginary charges and subject their property to outright confiscation. What may develop when French economy is fully freed from military control remains to be seen, but it did not require the De Gaulle speech on October 1 at Lille to show that France is swinging fast and far to the left.

Japan Shifts Line-Up Of Religions

POSTWAR MISSIONS are certain to confront radical changes in the religious life of Japan. Already those most familiar with the Christian enterprise in that country are puzzled by many developments. The latest of these is reported in a radio broadcast picked up by federal radio monitors and relayed through the *Christian Science Monitor*. According to this announcement, the Japanese government has decreed the dissolution of "all existing federated church organizations" formed to stimulate patriotic activity. This might be taken to mean the extinction of the merged Protestant church which was formed before the beginning of the present war from some forty denominations. The fact that the Tokyo broadcast mentions thirteen Shinto, twenty-eight Buddhist and two Christian sects as comprising the organization that is to succeed those which have been dissolved seems to indicate otherwise. Evidently the powerful pressures of war have been sufficient to drive into the merged church those denominations which refused at first to go into the merger. The two Christian sects mentioned as entering the new society would then be the Protestant and Roman Catholic. These with the Shinto and Buddhist sects, whose numbers are much larger, are joined in the "Japanese Wartime Patriotic Society." If its name provides a clue, it would appear that this is a temporary organization, formed to present an impressive front for purposes of war morale. What its effect will be on the bodies which comprise its membership will depend on the length and outcome of the war and many other factors. The Christian churches before the war were accepted as thoroughly Japanese and it was not considered unpatriotic to belong to them. Whether their status will change under the impact of war remains to be seen. The probability is that Christians will try to excel all others in nationalistic zeal in order to remove any possible suspicion of their patriotism. That will make the problem of postwar missions more than ever difficult.

Mr. Dewey's Patriotism

THE PRESIDENTIAL campaign has taken an unexpected turn. By his acts and his speeches Governor Dewey has all but washed out both the foreign and domestic issues on which it was generally expected that the contest would be fought. He returns from his first campaigning trip across the nation having greatly narrowed the range of questions on which he invites the electorate to make a change in the administration. How he will define the remaining issues will appear in his subsequent addresses.

Mr. Dewey opened his campaign by lifting the subject of foreign policy high above partisan politics. Seldom has a candidate for the presidency acted more courageously or patriotically. His course in this respect stands in sharp contrast to that followed by Mr. Roosevelt in the crisis of 1932. Then, it will be remembered, President Hoover, defeated for re-election, appealed to Mr. Roosevelt, the winning candidate, to collaborate with him during the "lame duck" interim in attempting to deal with the forces which were swiftly driving the nation toward economic disaster. But Mr. Roosevelt rejected this appeal to his patriotism, preferring to allow the catastrophe to occur rather than to share with the then President any of the credit for averting it.

Mr. Dewey has taken precisely the opposite course. As the campaign opened, it had become evident that the approach of the end of the war, at least in Europe, rendered imperative a firm formulation of American policy on issues of postwar world organization. There was partisan political capital in these issues. A large section of the Republican party expected its candidate to exploit it. In the name of national unity and world welfare, Mr. Dewey spurned the temptation. Instead, he sent his personal representative to confer and advise with Mr. Roosevelt's secretary of state. Together they worked out an

agreement on major principles. Because they did so, both candidates, as well as their parties, are now committed to participation by the United States in a new world organization of nations, grouped in a council and assembly, and dedicated to restraining future possible aggressors, with a world court interpreting a developing body of international law. Whatever disagreements on postwar policy remain unreconciled are marginal, and of such a nature that they are not likely to be exploited for partisan advantage.

The more one thinks about this, the more the act testifies to the stature of the man who was capable of performing it. Mr. Dewey's decision, it should be borne in mind, grew out of his misgivings as to the protection of the rights of small nations in the proposals before the Dumbarton Oaks conference. Enough is now known of the position taken by the Russian delegation at that conference to show how fully justified Mr. Dewey's misgivings were. With what ease, at that juncture, by ignoring or holding suspect Mr. Hull's attempted disavowal, he could have made the welkin ring from then until November with charges of betrayal of the small nations, of the Four Freedoms, of the Atlantic Charter—all of them sufficiently true to provide effective campaign ammunition!

But Mr. Dewey took Mr. Hull's invitation in complete good faith and responded with similar sincerity. Instead of sending a mere party politician to confer with Mr. Hull—one who might actually angle for a disagreement which could then be exploited for campaign purposes—he sent as his representative John Foster Dulles, who has clearly demonstrated that in the field of foreign policy he thinks and works on a plane far above petty partisanship. The accord which Mr. Dulles reached with Mr. Hull assured the whole world, at this critical moment, that the policy of the United States regarding the proposed new League of Nations would not be changed by the results of the November election. By that act Mr. Dewey may have deprived himself of certain vote-getting appeals. But he gave what should be for any thoughtful citizen proof of his patriotism and statesmanship.

To some of Mr. Dewey's short-visioned partisans his course in dissolving domestic issues by the speeches which he delivered during his recent western trip caused even deeper dismay. At Seattle he came out for the retention of the National Labor Relations act, for the repeal—by its expiration at the end of the war—of the Smith-Connally act, for the protection of labor's right to collective bargaining and for making permanent the Fair Employment Practices Commission. At San Francisco he boldly espoused the principle of government participation in the nation's economic affairs, including the stabilization of interest rates, if and when private enterprise falls down, and the protection of farm crops against price collapses. At Los Angeles he went farther than the New Deal has gone. He advocated the extension of old-age pensions and survivor's insurance to all not now protected, assurance of adequate medical service to those who need it and are not able to pay for it and additional forms of aid for returning veterans.

By the time Mr. Dewey had finished that series of speeches he had identified himself fully with those goals and programs which Mr. Roosevelt achieved in his first term. He made it clear that he accepts as an accomplished fact the social legislation upon which the New Deal has based its claim for two additional terms of office, and to which it continues to point as a reason for a fourth term. So far as major domestic policies are concerned, Mr. Dewey thus places himself, in effect, at the end of Mr. Roosevelt's first term and asks, Where should we go from here? His speeches leave open for examination Mr. Roosevelt's second and third terms in which not only was there no substantial advance in social legislation but the administration of the legislation previously enacted and the whole spirit and conduct of the government present a fair field for analysis, interpretation and criticism. That Mr. Dewey intends to center his fire there is evidenced by his promise, if elected, to apply a new broom which would sweep through the jungle of proliferating boards, bureaus and administrations, reducing them in number, bringing efficiency in operation, and encouraging a much needed spirit of consultation and cooperation within the government and between the government and the groups whose interests it might be seeking to safeguard.

It is scarcely to be wondered at that seasoned Republican politicians in Washington were reported deeply disconcerted by their candidate's speeches. This wasn't clever politics! What did Mr. Dewey have left to campaign with? Lost on such men was the blunt honesty of the avowal at San Francisco: "Whether we like it or not, and regardless of the party in power, government is committed to some degree of economic direction. Certain government measures to influence broad economic conditions are both desirable and inevitable." Small-minded politicians of the conventional stripe found it impossible to understand a candidate who would not, for the sake of cozening votes, manufacture issues where none in truth exist. They viewed his course with consternation, wincing under the jibe of the opposition that Mr. Dewey was seeking to masquerade as a New Dealer. Apparently it never dawned on such minds that, as Mr. Dewey said at Los Angeles, "social progress in America did not begin in 1933," and that by his speeches he had simply placed himself in the succession of Theodore Roosevelt's progressive Republicanism, and was committing his party, in the event of his election, to the more extended development of the same domestic policies which Republicans such as Jane Addams, William Allen White, Raymond Robins, yes, and Harold Ickes, supported in 1912.

At that point, with both foreign and domestic issues reduced to a minimum, and not much more than the questions of effective and honest administration left in debate, the President opened his campaign for re-election. We have already characterized his opening speech in these columns. We believe that there are many of Mr. Roosevelt's own supporters who now regret that he ever made it. Apparently, the Democratic national committee shares this regret, for it has decided not to have the speech rebroadcast to the armed forces. It was flippant, contemptuous and utterly lacking in any awareness of the tragic situation in which the President-candidate stood.

As the audience before which Mr. Roosevelt's speech was delivered chortled and cheered, it manifestly seemed

clever. And it was clever. But the nation listening in was chagrined and shocked at the sardonic wisecracks and horseplay of which the President of the United States showed himself insensitively capable in such an hour as this—an hour so grave that he is asking for the long established limitation of tenure in the office of President to be broken again in his behalf. In his treatment of his opponent, Mr. Roosevelt ignored everything that Mr. Dewey had done to insure national unity on foreign policy, everything he had done to insure the permanence and actual extension of social legislation enacted in the New Deal's first term, to charge him with fraud and falsehood in his criticisms of administrative shortcomings and to allege that he was taking his campaign cues from Hitler and Göbbels.

The result, as might have been expected, was Dewey's Oklahoma City speech. There were some things in that speech which could well have been omitted. But the body of the speech, and especially its emotional orientation, revealed a man whose instinctive reactions are sound and grave. In this he presents a striking contrast to the characteristic reactions of Mr. Roosevelt which, coupled with the shiftiness and overadroitness of his political stratagems, we have long since come to regard as evidence of a tragic lack of integrity at the core of his nature. In cold wrath, Mr. Dewey fought back against the President's accusations of fraud and falsehood and the innuendoes of a tie-up with Hitler and Göbbels. Without any awareness that he was doing so, he thus focused the nation's attention upon an issue which, in this crisis, thoughtful and sober citizens will be grateful to have raised, namely, the comparative moral stature of the two candidates.

We regard this issue as one which undercuts all political issues, because it concerns the moral health of the nation. We have recently in these columns directed attention to the extent to which the spirit of cynicism is undermining the moral foundations of our democracy. And we have suggested that any searching diagnosis of the numerous sources from which this poisonous infection has spread would have to include the success of a policy of dissimulation by which one man has kept himself at the head of our government for twelve years. From the very beginning Mr. Roosevelt has used deception as a major political stratagem, until today he has lost the moral confidence of the nation. Even in the ranks of those blocs which represent his followers his support rests, not upon their confidence in his integrity, but upon the cynical assurance that he will serve their interests because their votes are necessary to his maintenance in power.

The poison of this cynicism courses in the bloodstream of our body politic. It can be thrown off only by the emergence of a new leadership whose integrity commands the moral respect of the people, regardless of partisan differences. Mr. Dewey has already given high promise that he matches this crying need of the hour. Obviously, he cannot himself press this moral issue. But the manner in which he presses other issues will either disappoint or confirm the impression of sound patriotism and robust character which the first phase of his campaign has tellingly produced.

There are, of course, other issues, and it is to these that Mr. Dewey will address himself. The question of the fourth term should alone, in our opinion, be decisive for the voter. The limited tenure of the presidency is not a mere traditional technicality. We believe that Mr. Dewey should long since have disclosed the full consequences for our democracy which inevitably follow, as they have already followed, the casting aside of the two term limitation. But the third and fourth term ambition of Mr. Roosevelt is closely related to the issue with which his personality confronts the electorate. It is a manifestation of the moral weakness of an undisciplined ego which refuses to be bound by the wisdom of a monumental historic tradition.

The nation, as we have said before, desperately needs at this juncture a President whose yea is yea and whose nay is nay. It needs this more than it needs the "experience" which his party claims as the chief reason why Mr. Roosevelt should again be allowed to flout the two term limit on the presidency. As between this vaunted "experience" and sound moral and intellectual integrity, it is our hope that Mr. Dewey will continue to give the nation an unambiguous opportunity to make a clear-cut decision.

Sister Aimee

SISTER AIMEE has closed her evangelistic career with characteristic suddenness and under circumstances which suggested to the public authorities the propriety of investigating the cause of her death. This is scarcely the time for a critical examination of her personality and career, but it is impossible to avoid some reflections upon them and upon the type of religion of which she was a conspicuous exponent.

That Aimee Semple McPherson won enough followers in Los Angeles to build Angelus Temple and to keep its five thousand seats pretty well filled at several services a week for nearly twenty years, and enough throughout the country to make a considerable sprinkling of churches of the "Four-square Gospel," does not prove that what she taught was true or, in the long run, helpful to the moral and spiritual life. It does prove that a great many people wanted what she had and responded to her appeal.

She was, above everything else, an evangelist, and evangelism is not a dead issue in our time. There would be little place for it in a thoroughly stable society in which family traditions are carried on unbroken and everybody lives in the community where he was born and under conditions unchanged since his grandfather's time. In such a society, if it were religious to begin with, the transmission of religion might be taken care of by the orderly processes of education in home, school and church. But such a society exists nowhere in Christendom, and least of all in America. There is need for evangelism, the persuasive presentation of Christianity to the non-religious. One may disapprove the methods of an evangelist, but what he tries and claims to do is something that needs to be done. Sister Aimee was an evangelist.

Lover of the limelight as she was, and adept in dramatizing herself before an audience, she also knew how to utilize effectively the testimony of others. She brought forward her converts to bear witness. A stream of the healed and the "saved" passed across her platform, enjoyed their moment of publicity, and spoke their word of testimony. And she was equally skillful in keeping the stream moving and getting them off the platform before the attention of the audience had been long diverted from her own bright figure. She introduced variety and an element of surprise into the public services of religion to catch the interest of those who desire novelty, and she utilized spectacle and display and stirring music.

The popular appeal of these things is unquestionable. Sister Aimee generally "put on a good show." Well, most churches try to do that, in more dignified ways, and some of the most dignified go to the greatest lengths in clothing the service in spectacular trappings which will appeal to every sense. Mrs. McPherson made her programs cheerful rather than solemn. Her scheme of things was an adaptation of Salvation Army techniques to the tastes of those who were, culturally and economically, of the middle class.

On the other side of the ledger were her fallacious and dogmatic simplification of Christian teaching, her glorification of ignorance, her mouthing of pious slogans and catch phrases, her fraudulent faith cures, her reliance upon the spectacular and the sentimental. An audit of Sister Aimee's account would have to go much farther into both the credits and the debits. These qualities are mentioned because they are those which she shared, in large measure, with many other irregular cults, marginal movements and free-lance enterprises which operate in the name of religion.

The history of religion is full of the records of movements headed by free-lance reformers and self-chosen leaders. Medieval Europe swarmed with them. For one relatively small section, read Gebhardts on mystics and heretics in Italy. These were irregular movements within or separatist movements from the Roman Catholic Church. Persecution could crush one or another, but could not prevent the rise of new guerrilla bands in the army of the Lord. While some were what we should now call "evangelical," others were even more fantastic than the wildest of contemporary cults.

After the Reformation, Protestantism gave off similar vapors. Sometimes what seemed at first to be an eccentric program inspired by an individual enthusiast turned into a substantial movement which supplied something that was lacking in the conventional churches of the time. The Protestant countries, by gradually abandoning the policy of attempting to suppress these variants by force, gained liberty and received a spiritual quickening from those movements which had qualities of value, but at the price of a disturbing proliferation of the irregulars and irresponsibles.

It is a mistake to think of the spawning of fantastic sects and freakish cults as a characteristically American phenomenon. We have had our share, to be sure, and perhaps more than our share, partly because there was more freedom of opinion and organization, and partly because weeds grow most readily in ground not fully occupied by better plants—and American society has wide areas that are uncultivated and, like public domain, are open for entry by any enterprising promoter of a new cult who drives his stakes and posts his location notice. And, it must be admitted, the soil is very fertile.

In a country where Utopia has always been expected to appear around the next bend of the road, and where the expectation of a terrestrial paradise, so often disappointed without destroying the hope of its ultimate discovery, could be diverted into new channels, it was natural that prophets promising short cuts to glory should find a ready following. Even when the earthly paradise is found—as in Sister Aimee's California—its happy but somewhat bored residents feel the charm of a program which creates the illusion of spiritual elation while providing the splendors of a Hollywood spectacle and the warmth of an old-fashioned revival.

Cults of every grade and shade flourish because the "regular" churches do not meet all the needs of men—taking them not as they ought to be but as they are—and because there are vast numbers of people with untrained minds and undisciplined emotions who do not know what they need. It is not the duty of the churches to feed the public with highly seasoned trash because the perverted appetite of some does not relish wholesome spiritual food. There is work to be done in education, in the development of a popular culture which is neither cynical and skeptical regarding the things of the spirit nor childishly credulous toward nostrums for the soul and panaceas for society.

The churches alone cannot do this. But the churches have a responsibility for meeting the real human needs which are mingled with these confused and perverted appetites to which the "cults" appeal. "The hungry sheep look up but are not fed." It was of an established national church that Milton wrote these bitter words. If the churches want to stop the inroads of the eccentric and irregular sects, they had better consider carefully what are the needs, the appetites and the digestive powers of the people and see to it that the sheep are fed.

A Peace of Vengeance?

THOUGHTFUL MEN everywhere suffered a profound shock during the last three weeks. Revelation of the peace terms for Germany being considered in high quarters has suddenly, as it were, flung open a door on a dark and bitter future. In Germany the radio, manipulated by the maleficent Dr. Göbbels, is rallying the nation for months of desperate resistance by shrieking that the Allies have betrayed intentions which show that they "want to see 43,000,000 Germans exterminated." That might be dismissed as no more than the wild raving of frantic nazis. But in both England and America myriads of men and women who have been insistent that the coming peace should deal sternly with Germany for its past aggressions and should make sure that she was de-

prived of power to resort to aggression in the future, have drawn back in dismay from the abrupt disclosure of the sort of peace which has actually been discussed, and at least tentatively approved, in Allied councils.

Two factors have combined to bring this issue of the peace to be granted Germany to a head at this time. In the first place, it suddenly began to look possible that Germany might surrender within a few weeks. And second, sobering experience at the Dumbarton Oaks meeting revealed that nothing like a fully rounded, permanent program for the postwar organization of all nations to insure lasting peace could be worked out now. As Dumbarton Oaks progressively demonstrated how difficult it was going to be even to provide for a post-armistice continuation of the working alliance among the Big Three to deal with Germany, schemes for organizing sixty or seventy nations into some sort of new league seemed to grow more and more postponable.

As a result of the influence exerted by these two factors, there now seems to be general agreement that the process of peace-making must be divided into two parts. There must be, first of all, occupation and disarmament of the defeated Axis nations, with Allied troops policing Germany and Japan until it is certain that both are powerless to work further harm. This phase of ending the present war may conceivably last for many years. Only after it has been completed, opinion in official circles now seems to hold, can much be done to project as a going concern the "general international organization" promised in the Moscow Declaration. Until that time, as Mr. Churchill told Parliament last week, the smaller nations must be content to let the "Great Powers" act as trustees for them. In other words, the first phase of the peace, and the only "peace" the world is likely to know for several years after the end of the fighting, is the peace which will be imposed by the conquerors on Germany and Japan.

For this reason, the nature of this initial peace becomes tremendously important. Its spirit, if not its forms, will condition the life of all postwar Europe, and will largely influence that of postwar Asia. If it breeds hate and violence for the period of its existence, then any later organization of nations which is attempted will be forced to build on a foundation of hate and violence. Consequently, the tendency manifest in some quarters to dismiss lightly the question of the character of this initial peace with a plea that it is, after all, only transitional, is deplorable. It may be transitional, but its nature will nonetheless serve to fix the character and possibilities of the future.

Now the sobering fact seems to be that, in respect to this initial peace, sentiment favoring a peace of vengeance against Germany and Japan is growing. Newspaper reports from Moscow have lately rung the changes on the fears held in the Kremlin lest the United States and Great Britain consent to peace terms with Germany that are too lenient. The Russian concern, if these newspaper reports are trustworthy, is that a sufficiently impressive number of nazi war criminals (at least several hundred thousand) shall be shot and that several million Germans shall be consigned to postwar forced labor in restoring devastated portions of the U.S.S.R. Mention was made in these columns last week of the destructive terms for Germany demanded by the Postwar Policy Group of Conservative Peers and Members of Parliament. The growth of popular sentiment in England for a vengeful peace has been reflected by the outcome of the test made by the *London Sunday Dispatch,* which showed more than a third of its readers answering a questionnaire to favor the execution or sterilization of all German males.

The same spirit of vengeance is rising in this country. There has always been a considerable body of American opinion—perhaps a majority—demanding a Draconian peace against Japan. Now that same demand is being extended to Germany. For example, Admiral Emory S. Land, chairman of the U. S. maritime commission, on September 25 told the House postwar economic policy subcommittee that *both* Germany and Japan should be stripped of all shipping, except the smallest coastal vessels, after the war and reduced to the status of "pastoral" nations. But topping everything has been the revelation of the Morgenthau plan, summarized in these columns last week, and the revelation that what *Time* accurately calls this implementation of "the policy of hate" received favorable consideration at Quebec.

Latest reports indicate that President Roosevelt has turned down the Morgenthau plan, or at least shelved it for the present. But the well informed Washington correspondent of the *New York Times,* Arthur Krock, insists that the President formerly did favor it, that its spirit if not all its seven vengeful points is in accord with his wishes, and that he did everything possible to obtain favorable consideration for it at Quebec. Mr. Roosevelt's dropping of the Morgenthau plan is said to have been caused by two things: a threat by Mr. Hull to resign if the plan was adopted, and the unfavorable reaction from that part of the public which feared that Göbbels would make effective use of it to stiffen German resistance and that it would accordingly cost additional American lives. But there is nothing in such a situation to preclude Mr. Roosevelt from returning to this terrible plan once the fighting is over and Mr. Hull has left the cabinet, as he is expected to do at the close of Mr. Roosevelt's present term. Refusal to announce official peace terms for Germany lends weight to the suspicion that both Mr. Roosevelt and Mr. Churchill still nurture the desire to impose a peace of the general nature which Mr. Morgenthau has proposed.

Fortunately, voices which cannot be ignored are being raised against this prospect of a peace of vengeance. Economists who remember the swiftness with which John Maynard Keynes' forecasts of the consequences of the Versailles treaty were fulfilled, protest against this as a more unworkable peace than that. The presidents of five principal engineering societies in this country signed a joint declaration on September 29 that the Morgenthau plan would penalize "not only the owners of the materials destroyed, but the world as a whole." Influential papers like the *New York Herald Tribune,* the *London Times* and the *Economist* of London have uttered words of disapproval and warning. Columnists such as Walter Lippmann and Dorothy Thompson have made their dismay clear. Such voices count. It has been noticeable, however, that almost all this opposition to a peace of venge-

ance has so far been on grounds of expediency and future economic disadvantage.

Why have the churches been so silent? Individual churchmen, in pulpits and speaking as Christian laymen, have uttered their protests. The pope, and more recently the Archbishop of Canterbury, have gone on record against any such peace as was favorably considered at Quebec. The great Princeton Conference of last year, participated in by Christian leaders from North and South America, Europe, Asia and Australia, declared that "for Germany, the aggressor, Christianity involves reconciliation on the basis of justice, and the meeting of a spirit of repentance with a spirit of forgiveness. This attitude must characterize all policies to which Christians lend support." But why is this not being said *now,* when the appearance of a Morgenthau plan raises the issue in concrete and immediate terms?

Why have not the various commissions and committees which interdenominational and denominational bodies have formed to bring to bear the influence of the church on the nature of the peace been instantly called into session with the emergence of this calamitous policy? Why did the one great denominational gathering which chanced to be considering its peace program when the Morgenthau plan was announced, remain silent? Can it be that Christian bodies are still confused, that they still hesitate to speak out when an issue arises on which it is possible that popular feeling may be at variance with Christian teaching? Are such bodies apologetic with regard to the Sermon on the Mount? Then what will be their state of mind when, fifty years from now, they look back on such silence in this hour of decision?

Many Christians will recall that in January 1940 *Fortune,* that magazine of big business, published an editorial in which it attempted to explain the comparative impotence of the Christian church in affecting the nature of modern civilization. That famous editorial was written in sorrow. Speaking in behalf of laymen eager to see the church play a great part it said:

> We are asked to turn to the church for our enlightenment, but when we do so we find that the voice of the church is not inspired. The voice of the church today, we find, is the echo of our own voices. And the result of this experience, already manifest, is disillusionment. . . . This is a profound and absolute spiritual disillusionment, arising from the fact that when we consult the church we hear only what we ourselves have said. The effect of this experience upon the present generation has been profound. It is the effect of a vicious spiral, like the spiral that economists talk about that leads into depressions. But in this spiral there is at stake, not merely prosperity, but civilization.
>
> There is only one way out of the spiral. The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us to hear it, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we, as laymen, are utterly lost. Without it we are no more capable of saving the world than we were capable of creating it in the first place.

Within the past few weeks it has become evident that in the high places of power a peace of hate, of vengeance, of horror is being prepared. It has become evident that the common people of the victorious nations are being encouraged to demand such a peace. Is the voice of the church in such an hour only the echo of the world's voice?

'A Man of Means'

EDITOR THE CHRISTIAN CENTURY:

SIR: Have you observed how we love to find synonyms for "money"? Slang in all languages helps us: a man has a great deal of the "ready"; he has, moreover, the "wherewithal"; or he is "well lined." And on another level altogether he is not called with brutal frankness a "man of money" but, more commonly, a "man of means."

I suggest that if we seek for a right phrase we may use "man of means." But my dictionary fails to give me the support for which I look to it, seldom in vain. It coldly describes "means" in such a phrase as "that by which something is brought to pass," and briefly adds "income," "estate." Being left unsatisfied, I sought my friend the Merchant Prince, and put the question to him.

"Are you a man of means?"

"I am generally said to be," he answered with a smile. "Look at this pile of letters. Every one is a witness to my bank balance."

"But why 'means'?" I resumed. "Can you tell me what 'means' means?"

"It means," he answered, "that I am a man who, by virtue of his possessions, has it in his power to do things."

"That is to say," I replied, "your possession of a large bank balance has no value except as it enables you to serve some end. You are a man of means for helping some end, it may be founding a church or endowing an orphanage or financing a newspaper. Would you object to being called 'a man of means'?"

"I should, rather," he replied. "It sounds odd and might be misunderstood. But I suppose it amounts to that."

"Well, then," I resumed, "the man of means can surely come in this way into line with others who have other means to offer."

"I agree," he replied. "And the next time my friends call upon me to help with their church and declare that they have few people of means, I shall say at once, 'What a dreadful confession!' And I shall inquire whether there are not men, and especially women, great in prayer, and sons and daughters of consolation, learned in the Word. And if they answer indignantly that they have but were not thinking of means such as these, I shall clinch the matter in what is described in the press as my 'well known direct, unvarnished speech.' I shall offer to consider myself along with the rest, as possessing useful but quite secondary means. Then we shall talk business."

I answered in the fine words used of Zacchaeus, "This camel may get through."

So a man of means can remain a man of means in the true sense only if he refuses to regard himself as anything but an instrument. But when he asks, "To what end?" there is only one answer.

Strictly speaking, a church, for example, is a company of people of means. The offering should have the place which it had at the beginning, when at the Lord's Table there was an offering of all kinds of things which symbolized the life-offering of all the faithful, itself the answer to the offering of their Lord, life for life.

Ever yours, QUINTUS QUIZ.

A Name for the Pacifist

By Caxton Doggett

THE WORKING vocabulary of Christian pacifism will be immeasurably enriched if a single word is added: *revolution.* The pacifist is a revolutionist. When his conscience countermands the Selective Service law and he defies the state, a revolution breaks out, the authentic nature of which is in no way altered by the inequality of the struggle between a tiny minority, or for that matter a single individual, and the might of the state. Nor do his non-violent methods, which set him apart from other revolutionaries, camouflage his real nature.

The fact that a revolution may break out in the midst of war, and does so in the person of the pacifist, creates a difficult, perhaps an insoluble, problem: the nature of the connection between a war and a revolution going on at the same time. The revolution and the war proceeding simultaneously are each related to the state in a much clearer manner than to each other.

Every Citizen Fights

The state at war is *all* the people. At least it is today, now that war is totalitarian. Scarcely anyone today, not even the pacifist, claims to be free of involvement in the war action of the state. Some citizens may withdraw to the limit of voluntary support of the state and do only what the state forces them to do, such as the payment of taxes. But whether in bold relief or in the shadowy background, the face of every citizen is present in that collective face of citizenry which the state at war turns toward the enemy.

But even in the midst of war the countenance of the state is not always turned toward the enemy. Occasions arise when the state must turn and look into the face of one of its own citizens. The pacifist confronts the state across the desk of the draft board, and although he may have had a hand in shaping what he sees, still what he sees in this concrete situation is certainly not his own face. "The state, it is not I," he can now claim with at least the evidence of his own senses. In the collective face of the state, his own face is now missing. He is now become a revolution. He is the emerging order. The state is the old order. Where there were only two facts, the state and the war, there are now three, the state, the war and the revolution. The state engaged in fighting the war is *all* the people. The state engaged in quelling the revolution is *not* all the people until the rebel or rebels have been exterminated or assimilated. Nevertheless, it may be the same state at the same point of time in both cases.

Two Separate Facts

The war and the revolution are two facts. But most people see the war as such a vast fact that they instinctively interpret everything that happens during the war in terms of its effect on the outcome of the war. The fact of war is felt to give all other facts whatever meaning they have. Thus, in time of war nearly everybody sees the pacifist as one who, quite against his wishes, and indeed quite unconsciously, fights lustily *in* the *war.* He is the victim of self-deception. His pacifism, having no meaning apart from this particular war, has no meaning at all since he fights anyway, for or against the state. His pacifism is a fiction.

But the pacifist as a revolutionist is a solid fact. The revolution is just as much a fact as the war. And it is just as pointless to define the revolution in terms of its effect on the outcome of the war, as it is to define the war in terms of *its* effect on the outcome of the revolution. Such definitions merely indicate, in the first instance, that the pacifist is a part of the war, which he does not deny; and in the second instance, that the war makes it all the more urgent for the state to put down the revolution, which the state obviously sees instinctively and quite clearly.

It is perfectly true that in the conflict between the state and the enemy, no citizen can achieve neutrality. But the pacifist revolution is not a desperate and vain search for neutrality. It has its own destiny to fulfill, and in its own way it too—like the war—compels every citizen to take sides, either for the emerging order spearheaded by the pacifist or for the old order defended by the state. It is often pointed out that a war, once started, proceeds according to its own methods and principles. The revolution, once it has broken out, also proceeds according to its own methods and principles, which are quite different from those of the war, so different in fact as to cause one to despair of ever making clear the connection between them.

Retribution and Reformation

The war and the pacifist revolution are facts which cannot be defined solely in terms of each other. Nor does their meaning reside solely in their connection with the state. This truth is seen in the case of war when, for example, Christians speak of wars as retribution, thus going above the state to God for the supreme fact in reference to which the war is to be understood. The state, of course, does not regard a war as retribution. To the state war is never anything but self-defense. Likewise the state understands its role in time of revolution as one of simple self-preservation.

But if some Christians define wars with reference to something beyond the state and call them *retribution,* other Christians define revolutions with reference to something beyond the facts of war and the state and call them *reformations.* And the relationship between the *retribution* of God and the *reformatory* work of God is the mysterious and elusive relationship between a war and a revolution going on at the same time.

The perplexing nature of this relationship is partly due to the fact that one conflict, the war, is between two units of the old order of military power, whereas the other con-

flict, the revolution, is (1) between an emerging pacifist order and *one* unit of the old order, unless the revolution breaks out at the same time on enemy territory with pacifists defying the enemy also, in which case the revolution is (2) between an emerging order and *both* units of the old military order. This situation is exceedingly complicated. It needs to be studied from the point of view of each of the three parties involved: the state, the state's enemy, and the pacifist revolutionist.

1. The *state* is bent on crushing both the hostile unit of the old order (the enemy) and the emerging order (the pacifist), since both threaten its existence.

2. The *enemy* is bent on crushing the state and also any pacifist revolutionists *on its own territory* who herald the new order.

3. The *pacifist revolutionist,* whether he happens to live on territory claimed by the state or on territory claimed by the state's enemy, stands at the same time within the old military order and in the vanguard of the emerging order. Therefore, he has a dual role. As a part of the old order, he confronts the state's enemy as a fighter. Some support of the war effort of his state is forced from him, whether he will or no. To the extent that he withholds that part of his support which is voluntary, he aids the enemy.

Beginning a Revolution

But as a revolutionist, the pacifist regards both the state and the enemy as units of the old military order and as allies in the struggle against the emerging order. He regards himself as being in one vanguard of the emerging order, just as he regards pacifists on enemy territory as being in another vanguard of the same emerging order. He merely begins the revolution where he is. He confronts and defies the old order where, as the state, it touches him. As an emerging order he can and does defy the state. But as an emerging order he cannot, personally, confront and defy the state's enemy, except indirectly as the knowledge of his existence gives aid and comfort to his fellow pacifists on enemy territory. Outright defiance of the enemy state in time of war he must leave to that other vanguard of the emerging order, the pacifist on enemy land.

Only in this total situation can the pacifist be identified with some measure of accuracy and his position in time of war be even partially understood. Those who do not see the pacifist in this total situation, who see him only as a part of the old military order, entirely stripped of his revolutionary nature, are the ones who make the familiar charge: "But you are not a pacifist. You only think you are. Some support of the war effort of your state is being forced from you. So you fight against the enemy. And all the voluntary support which you withhold from the state goes by default to the enemy. Therefore, you fight for the enemy. In either case, you fight."

To which the pacifist may reply, after the same manner of reasoning: "Well, the state fights on the side of the enemy just as truly as I do. The state and the enemy are allies against the emerging order, because each one of them will do everything possible to quell the revolution the moment it breaks out on his territory."

This sort of talk gets nowhere. The first point of view is taken from the vantage point of war, the second from the vantage point of revolution. This is only a demonstration of the fact already mentioned that the revolution cannot be defined in terms of the war any more than the war can be defined in terms of the revolution.

To Crush a New Order

The truth of the matter is simply this: both the state and the enemy *welcome* the pacifist revolution, but *only on the other's territory;* and both the state and the enemy *combat* the emerging order, but *only on their own territory.* It may be the state that wins the war or it may be the state's enemy, but whichever does win it and closes the breach in the old order will have to take up the struggle against the new order where the crushed state left off.

This truth was strikingly illustrated when the nazis overran Holland. One of their first acts, according to Pierre van Paassen, was to round up and shoot the Dutch pacifists, whom they immediately recognized as implacable enemies. With the conventional fighting men of Holland, the Germans were ready to make generous terms in the hope of assimilating them into the Third Reich. The nazis evidently correctly understood that military fighters belong to the same order and are not separated by impossible barriers, whereas pacifist revolutionists belong to an entirely different order and must be utterly crushed if the old order is to be maintained unchallenged.

The pacifist revolutionist, as such, let it be repeated, regards both the state and the enemy as allies in the struggle against the new order. And neither the state nor the state's enemy can regard the pacifist who confronts the other as anything but a momentary and accidental ally. For the real attitude of the state and the state's enemy toward the pacifist, let their attitude toward him on their own territory be examined. Regardless of where the pacifist lives, the moment a situation develops in which either the state or the state's enemy can come to grips with him, they lose no time in doing so in a most hostile manner. During a war, which is a situation where both state and enemy cannot come to grips with the same individual pacifist, it is nearer the truth to say that this pacifist has *no relation at all* to the foreign enemy than to say he is an ally, because if and when the situation develops in which he can have a relationship to the enemy, it is inevitably one of implacable hostility.

An Insoluble Problem

Thus the nature of the relationship between the two conflicts, the war and the revolution proceeding simultaneously, is well-nigh insoluable, involving as it does two entirely different struggles between three opposing parties who belong to two wholly different orders of existence.

The perplexing nature of the relationship between a revolution and a war occurring at the same time is further traceable to the fact that both wars and revolutions have a way of breaking out at utterly unpredictable moments, so that when those moments of origin coincide the reasons for the coincidence are never fully known. The causes of wars are known in a general way, as are the causes of revolution. The causes of wars may be observed in

their formative period and may be seen accumulating and spreading, but it is always unpredictable just when or what the incident will be that finally sets a spark to the fuel and starts the conflagration. Indeed, it cannot be foretold whether the fighting will begin at all, or whether the impending war will be prevented by a sudden relaxing of the tensions.

It is so with revolutions. The general causes of the pacifist revolution are there in plain sight—the corrupt features of the old order which make it a prey to the dehumanizing practice of war. The immediate occasion of the revolution in time of war is conscription. But the corruption and the conscription do not automatically produce the revolution. It is a mysterious and unforeseeable moment when the revolution actually breaks out. Of two moments, when all observable conditions are identical, one moment may pass quietly, while the other may witness the flare-up of revolution. Perhaps Calvin said as much as can be said when he warned rulers that at any moment God may raise up reformers to tear the old order to pieces. This mysterious, climactic moment in the pacifist revolution comes when the pacifist, guided like Martin Luther by what Heinrich Boehmer called "the absolutely irrational factor" of conscience, defies the state.

Pacifist Irrationality

That is a terrible moment. Terrible, because the new order struggling to emerge is threatened in the event of failure by the entrenched might of the old order, and in the event of success by the tragedy of anarchy and chaos which attends all revolutions. But the prospect of perishing does not deter the authentic pacifist revolutionist. Having made up his mind under the inscrutable tutelage of that "absolutely irrational factor," conscience, he is not in the least disposed to adjust his decision to conformity with what passes as "good sense" in any recognized system of thought.

There he is, a human fact! By rationalists he cannot be analyzed and understood. He can only be loved or hated. He *must* be accepted or rejected, his cause espoused or eschewed. No neutral attitude toward him is possible. By the state he must be exterminated if possible, like any other revolutionary, or at least rendered harmless. Otherwise, the state itself will perish, or at least will be tolerating a principle which threatens its destruction.

Inner Compulsion

The pacifist then is a Christian revolutionist. He occupies a distinctive and traditional place in the vanguard of a revolution. Membership in this vanguard is highly restricted. Rational folk who insist upon the answers to such sensible questions as "Will the revolution succeed?" and "If so, will the new order be an improvement over the old?" are disqualified. The true revolutionist may indeed ask these questions, but he is not preoccupied with them and his actions are not conditioned by the answers his reason supplies.

Again like Martin Luther, he lacks what Boehmer calls "the true middle-class virtues of forethought, caution and prudent calculation." He does not make his decision with exclusive reference to consequences. It is not that he claims to hear voices or see visions, but rather that he acknowledges the supremacy of something that he does not identify as reason and which determines not only his decision but also the consequences of that decision, causing him to feel remarkably free of worry about what is going to happen to him. In short, he deals exceedingly harshly with the scientific spirit.

In his inscrutable manner he claims to know the will of God. Others may be called to be at once agents and victims of divine *retribution.* He is willing to be counted among them. But his own special calling is to be an agent and if need be a victim of divine *reformation.* This special work, be it ever so poorly done and ever so mixed with human sin, he is forced to do by a compulsion he will not deny.

Danger: Men Working!

By Oswald Garrison Villard

DANGER SIGNS should be out on many highways of thought and action for public men are working on them in Washington remaking the world, and that means a grave menace to future peace and world order. For these directors of our fate are neither statesmen nor supermen. They are Lilliputians handling vast human problems for which they have not demonstrated fitness or wisdom or knowledge or compassion or, at times, a decent understanding of the plight of the suffering peoples with whom they are dealing or essaying to deal.

That is a large statement. It would be worthless if it rested simply on my say-so. But anyone who regards the chaos in Washington with objective vision must confirm this characterization. The leaders do not know where they are going and reveal their inconsistencies and blunders to public gaze because they are not steeped in principle nor ethically minded, because they are concerned with power politics and the domination of the world by three great nations—not even four as they assert—and because they give no public evidence of intelligence or marked ability in treating peoples and their problems.

What's Happening in Italy

The evidence appears hourly. Italy alone tells the story. Every day brings its fresh report of the tragic misery of the Italian people. Veteran correspondents, like Anne O'Hare McCormick and Herbert L. Matthews, speak with deepest alarm of the nervous tension of the

Italians and their sufferings. Starvation is only one factor. There are administrative shortcomings in every direction. General O'Dwyer, Mr. Roosevelt's suddenly commissioned brigadier-investigator, leaves Rome in haste and flies to Washington to report to the President, who relays the general's views to the Quebec conference.

Hence we have an announcement that, a year after the surrender of the Italians, Mr. Churchill and Mr. Roosevelt are able to say: "We believe we should give encouragement to those Italians who are standing for a political rebirth in Italy and are completing the destruction of the evil fascist system." Then they offset any impression that this may be due to humanitarian considerations or political farsightedness by saying: "We wish to afford the Italians a greater opportunity to aid in the defeat of our common enemy." Then as a sign of magnanimity it is announced that the Allied Control Commission will become the Allied Commission, and it is instructed to hand over an increasing measure of control to the Bonomi government, subject to its demonstrating that it can maintain law and order and enforce justice.

Next Mr. Roosevelt and Mr. Churchill announce that they have instructed UNRRA to send medical aid and other essential supplies to Italy, and that at the same time "first steps should be taken toward the reconstruction of an Italian economy"—first steps after a year of misrule! Again, the reason is given: "These steps should be taken primarily as military aims to put the full resources of Italy and the Italian people into the struggle to defeat Germany and Japan." For military reasons, the statement adds, we shall help the Italians to rebuild their power systems, railways, motor transport and roads, and "for a short time send engineers, technicians and industrial experts into Italy to help them in their own rehabilitation."

Finally, the Trading with the Enemy act is to be modified so as to enable business contacts between Italy and the outside world to be resumed for the benefit of the Italian people. Not one word about the existing starvation, the hopeless misery, the utter destruction of innumerable cities and towns by the Allies as well as the Germans. (Every village and town on the Appian Way from Naples to Rome has been blasted.) Instead we have from an official source in Washington the announcement that it is not possible to send more food to Italy because there are not enough ships.

The Morgenthau Plan

Let us turn then to Germany. Here we have again not only a revelation of the inadequacy of the Roosevelt administration but such public display of that inadequacy that all the world may see. Thus, in the face of the protests of Secretary Stimson and Secretary Hull, Secretary Morgenthau's plan for the destruction of Germany was laid before the Quebec conference with the President's consent. This calls for the reduction of the 80,000,000 Germans to 45,000,000 within what is left of the German Reich, the complete splitting up of the country, and the destruction of its industry so that the surviving 45,000,000 could have no possible means of livelihood except through agriculture.

At this writing it is announced that the President will shortly deny that he was ever for it, and the same newspaper announces that General Eisenhower has issued to the German people a proclamation announcing that we shall come not as oppressors but only as conquerors to free them from nazi tyranny. This was doubtless in response to the promptness with which Göbbels seized on the Morgenthau plan to tell the German people that this was what confronted them if they did not defeat the enemy at their doors.

What a picture! The President vacillating, the secretary of the treasury—who has no business to be in the picture at all—proposing an incredible and impossible plan, the cabinet split, the plan laid before the Quebec conference and now withdrawn. No man can tell me that this is statesmanship or good administration, or that it is anything but the fumbling of Lilliputians without the faintest appreciation of what all this means.

Playing into Göbbels' Hands

In the first place, in view of the rising tide of anti-Semitism in this country—a mob of hoodlums has just attacked a synagogue at Coney Island while religious services were being held—it was a fundamental mistake to let the secretary of the treasury present any such plan because of his Jewish blood. That naturally gave Göbbels another opportunity to "prove" the Jewish conspiracy to destroy the German people, and will undoubtedly be utilized by those low elements in our own life who, like Gerald Smith, are striving to fan the embers of racial hatred. And if the President had not definitely decided to cling to that plan through thick and thin why did he allow knowledge of it to reach the public? Why waste the time of the Quebec conference by submitting it?

Is this good judgment? Is there the slightest suggestion of statesmanship about it? I know the effect it had upon a most distinguished American whose name is known wherever books are read. He said it made him wish to "resign from the human race."

Of course the Morgenthau plan was an utterly impractical suggestion and should have been discarded for that reason alone. It would not be possible to move 35,000,000 Germans. To destroy German industry, as any tyro knows, would be to strike a deadly blow at the entire economy of Europe, for German industry has not merely maintained Germany, it has supported the economy of numerous other states. All of this proposal is due simply and solely to a combination of stupidity and ignorance. Our rulers don't even read the editorials of the *London Economist,* the *London Times* and other powerful British newspapers which are insisting that a peace of vengeance will not last even as long as that of Versailles, and that England needs a prosperous Germany as much as does the rest of Europe.

Proposals for Austria

Then there is the proposal to which Churchill, Roosevelt and Stalin are all committed, that Austria shall be cut loose from Germany without asking whether the Austrians wish to be or not, and without the slightest thought as to whether such an independent Austria can exist

without a hinterland any better than it did for twenty years of misery and decay after the Treaty of Versailles.

These statesmen might, for example, turn to Sumner Welles' book, *The Time for Decision,* and read the following words of Ciano, the Italian foreign minister, to Mr. Welles:

> Before the occupation of Austria Dr. Schuschnigg came to Rome. He admitted frankly that, if Germany occupied Austria, the majority of Austrians would support the occupation and, if Italy sent troops into Austria to prevent the occupation, the Austrians as one man would join with the Germans to fight Italy. For that reason, when peace terms are considered, it would be stupid . . . to support the French thesis that an independent Austria must be reconstituted. . . . Italy knows that the Austrians are primarily Germans, and that the Austrian people will never be content to go back to the state of inanition and of lingering death which they endured for twenty years after 1918.

Perhaps that would give them pause. If they need proof of the frailty of their own judgments they might recall Mr. Churchill's remarks in 1937: "One may dislike Hitler's system and yet admire his patriotic achievements. If our country were defeated I hope we should find a champion as indomitable to restore our courage and lead us back to our place among the nations." (Quoted in the *London Economist* of September 2, 1944). Unfortunately they give no evidence whatever of having today a greater wisdom or knowledge to deal with those issues so pregnant with the fate of humanity which have for the moment been placed in their hands than Mr. Churchill had in 1937.

For the moment. If there are others who feel moved to resign from the human race let them be patient. These Lilliputians will not have the last word. They cannot control events. Events will control them, just as events set aside the Treaty of Versailles of which Josephus Daniels boasted that it had "rendered Germany impotent for all time"—he spoke as secretary of the navy in Woodrow Wilson's cabinet. Then the whole thought was to save Europe by crippling Germany and building a *cordon sanitaire* around Russia to stop the spread of that horrible disease, bolshevism. Churchill and Roosevelt will not have their way, nor Henry Morgenthau, Jr., his. The deciding factor is Josef Stalin—again for the moment. At this writing it is announced that there has not been any agreement at the Dumbarton Oaks conference because Russia is not over her fear that her allies, the United States and England, may try to turn the proposed league of nations into a capitalist alliance against her! Thus do the supermen progress.

Religion in Puerto Rican Politics

By Walter R. Clyde

THIS WEEK the problem of church and state was thrust squarely into Puerto Rican politics when the Roman Catholic Church, condemning Puerto Rico's political parties, announced that it would soon publish a list of candidates approved by it for the major political offices at the November 7 election, and when Muñoz-Marín, president of the senate and leader of the most powerful of the political parties, the Popular Democratic, gave forthright answer. The Catholic action was caused by the failure of all the political parties to adopt that church's proposal of a platform favoring a program of released-time religious education in the public schools. Direct entrance by the Roman Catholic Church into island politics climaxes a debate on released-time religious education which has been agitating the public all this year.

The Catholic announcement appeared in the newspapers on September 20. Following a three-hour meeting of Catholic churchmen held the afternoon before at the home of Bishop James Peter Davis, of the San Juan diocese, a spokesman stated that Catholics would be asked to support only those major political candidates who favored released-time religious instruction. Preparation and publication of a list of such candidates has been given to the *Asamblea Permanente pro-Enseñanza Religiosa* (the insular directive council of the Permanent Assembly for Forwarding Religious Instruction). Thus far the only prominent politicians who support the Catholic position are Mrs. Josefina Barcelo Romero, president of the Liberal party and its candidate for senator-at-large, together with the central committee of her party, and Senator Celestino Iriarte, president of the Union Republican Progressive party and its candidate for representative-at-large.

Luis Muñoz-Marín's statement appeared in the papers the next day. It was manifestly a reply to the Catholic bishop, but not so labeled. Muñoz declared that the present administration genuinely sympathizes with religious practice and believes that the churches should be given sufficient opportunity for religious teaching. But, he said, "we are interested in giving this opportunity in forms not incompatible with the established principle of the total separation of church and state. . . . The state cannot in any way use its police power with respect to the teaching of religious doctrines, nor any one of them. The principle of the separation of church and state prevents the use of the basic power of the state with respect to religion in any form. This principle is clearly established throughout the Catholic world and the Christian world in general."'

The Gallardo Plan

The developments leading to this week's events began last year when José M. Gallardo, commissioner of education, announced that his department proposed to bring religious instruction into the public schools through the medium of the existing teaching staffs. Mr. Gallardo is a Presbyterian who became commissioner of education in 1937 after some twenty-five years of study and teaching in the United States. His proposed policy grew out

of a long-standing conviction that something must be done to bring religious teaching to the children of Puerto Rico who in large numbers receive no religious guidance of any kind.

It was quickly pointed out that, even apart from other considerations, Commissioner Gallardo's proposal was unconstitutional. Undiscouraged, he suggested instead a program of released-time weekday religious instruction similar to that in New York city, and asked for the cooperation of the churches. The Catholics immediately approved. The Protestants, with some exceptions, immediately disapproved and proceeded to organize *Action Evangelical* to defeat what they denounced as the "Gallardo Plan." The Protestant exceptions were the Lutherans and some Presbyterians. The Lutherans disapproved Commissioner Gallardo's idea, but they thought it should be opposed by the existing Association of Evangelical Churches and not by a new organization which they felt was being dominated and led unwisely by fundamentalist independent congregations rather than by the more mature denominational groups.

Catholic vs. Protestant Views

At the public hearing the Catholics protested that they were in the majority and therefore, under a democratic system, ought to be allowed released-time for religious instruction of their children if they wanted it. The Protestants replied that released-time would contradict the principle of separation of church and state, that the far larger number of Catholic teachers and children in the schools would, by dint of mass pressure, not to mention other ways, influence Protestant children against attending Protestant instruction, that the separation of students by religious creeds would generate or fan religious antagonisms. In all this the Protestants were joined by a considerable number of prominent liberal Catholics and by such groups as the Masons, the Association of Teachers and the Athenaeum of Puerto Rico.

More covertly, the Protestants opposed the Gallardo plan for other reasons. They saw in it an opening wedge for Catholic domination of education and Catholic intimidation of Protestant children. They saw deriving from it the possibility that they might lose many nominally Catholic children from their Sunday schools and other Protestant influences. These children come from homes where the parents are only traditionally Catholic and without strong Catholic conviction. Yet they would probably decide for Catholicism were they driven to the necessity of a clean-cut choice between church designations such as a released-time registration would require. And the Protestants knew themselves, by reason of serious deficiencies in teaching materials, personnel, physical equipment and funds, to be incapable of adequately carrying through a released-time program.

The released-time proposal was defeated in January and February. The combination of Protestants, liberal Catholics and liberal and cultural groups was too strong. The Catholics, nevertheless, shortly set about organizing the *Asamblea Permanente pro-Enseñanza Religiosa* which subsequently met in San Juan in August. The Protestants countered with a *Magno Congreso* held in San Juan on September 4. The Catholic and Protestant arguments are probably best represented by the address of Bishop Louis J. Willenger, of the diocese of Ponce, before the Catholic *asamblea,* and by that of Angel M. Mergal, professor of New Testament in the Union Evangelical Seminary, before the Protestant *congreso.*

Bishop States Catholic Position

The present system of public and secular education, declared Bishop Willenger, cultivates the material aspects of men's living while strangling their souls. Education without God is responsible for Puerto Rico's "wave of crimes . . . disrespect toward the laws . . . outrageous immorality of dress, the instability of the home, and the delinquency among the youth . . ." This system of secular or neutral education began in the States because of "the strife of contradictory sects." It was introduced into Puerto Rico at the time of the American occupation with the assistance of "a group of liberals who, pretending to be more American than the Americans, started from the false premise that if Puerto Rico were to be Americanized, it should first be de-Catholicized."

As matters stand, continued the bishop, Catholic rights are violated. Contrary to their consciences, Catholics are forcibly required to support a type of education which they disapprove, a system of education from which they can gain relief only through parochial schools supported by what amounts to a second, albeit voluntary, tax. Contrary to the principles of democratic government they, the majority, cannot obtain their own will in education and are deprived of opportunity for religious instruction on released time. "We are struggling," declared the bishop, "for fundamental rights and not for dictatorship; for Christian culture and not for paganism; finally, for the spiritual and moral security of the people of Puerto Rico."

Protestant Opposition

Professor Mergal's address occupied itself with the major position from which the Protestants are now opposing the released-time plan, namely, the Protestant conception of separation of the church from the state and state-controlled schools, as over against the Catholic conception of subordination of the state and of whatever schools exist to the church. The Protestants are concentrating upon this point, which to some might appear irrelevant since the Catholics' announced desire is only for released time. But the Protestants are convinced that the Catholic desire is only a preliminary move toward gaining complete control of religious instruction in the schools, as is the case in Argentina, and that their real struggle, therefore, is not over the released-time issue but over the ultimate Catholic educational ideal. For this conviction they find justification in a statement by the then secretary to the bishop of San Juan, Grovas, that the Catholic objective in education is "Catholic schools for Catholic children supported by public funds."

At least four observations can be made relative to this issue which has arisen in Puerto Rico. The first is that here is possibly the first time under the American flag that any church has undertaken to draw up a list of approved political candidates on a definitely religious

issue. In Puerto Rico this might forecast the eventual development of an avowedly Catholic political party similar to the Catholic parties existing in some other countries.

In the second place, the Catholics are certainly right about the secularizing effect of the contemporary American public schools and the responsibility those schools consequently have in whatever are the shortcomings of the contemporary spiritual and moral situation. Somehow the religious illiteracy of children must be met.

Majority Rule?

In the third place, Muñoz-Marín is surely beside the point in implying that a released-time program of religious education confuses the separation of church and state by enforcing religious education through employment of the state's police power. There is no coercion in released time; it is purely voluntary.

In the fourth place, the Protestants have not met the main argument by which the Catholics support their asserted rights to released time, the argument that the majority principle of a democratic system requires that a majority should be permitted to establish such an arrangement for religious education as it desires. Why, indeed, should there be separation of church and state when a majority within a democracy does not desire it? Why should majority rule prevail everywhere save in religion? Catholicism has an answer: So long as Catholicism is in the minority, the majority ought not to determine matters of religion because any such determination by a non-Catholic majority would be less than the truth; when Catholicism is in the majority, the danger of a false religious determination is over and the majority principle can therefore be allowed to function. Liberalism of the rationalistic philosophical kind has an answer: Religious determination by any kind of majority would involve religious dogmatic considerations which cannot be substantiated and the majority would be therefore legislating falsehood.

But what is Protestantism's answer? Bishop Willinger claims, with a good deal of accuracy, that Protestants helped create the American non-religious state school because of difficulties which grew out of their division into conflicting sects. But can Protestants justify exclusion of religion from the public schools of a democracy, or separation of church and state in a democracy, when a majority can agree upon what it wants religiously? Can Protestantism find any other justification than that of liberal rationalism? Why, in a democracy, should a majority not be allowed its will in religious matters? And why, if Protestants are as much convinced as are Catholics that they possess Christian truth, do they not adopt the Catholic goal of seeking legislation on religious affairs by a united Protestantism within the framework of the democratic process? Protestants once did that denominationally!

BOOKS

Burton Anatomized

THE PSYCHIATRY OF ROBERT BURTON. *By Bergen Evans in consultation with George J. Mohn, M.D. Columbia University Press, $2.00.*

BURTON'S *Anatomy of Melancholy* would, in modern times, have been called "The Diagnosis and Cure of Mental Disorders," or perhaps "The History of Abnormal Psychology." First published in 1621, it went through five editions during the nineteen years between that date and his death, passed into oblivion in the eighteenth century, and had sixty editions and reprintings in the nineteenth. The fairly recent edition edited by Floyd Dell and Paul Jordan-Smith (Farrar & Rinehart, 1927) is the best for modern readers.

This seventeenth century classic has been chiefly valued as an amazing collection of quotations from obscure authors and citations of fantastic incidents and curious opinions. It is a repository of the folklore of science and pseudo-science. This reviewer, who prizes it as a quaint and curious volume of forgotten lore, still thinks this is its chief claim to interest. But the authors of this study make good their thesis that Burton, though himself a misanthrope carrying a burden of frustrations and eccentricities, had some true insights into the causes, conditions and cures of the wide variety of mental and behavioral abnormalities which he lumps together under the term "melancholy." He does not directly challenge the superstitions of his time, and he cites hundreds of them for illustration or with the mere lifting of a skeptical eyebrow. But he does not go all the way with those who had found the causes of melancholy in the "humors" (pre-scientific analogues of glandular secretions) or in demoniacal possession. He thinks the chief cause is bad training by cruel parents and stupid teachers. Children need love to make their minds healthy, he says, as they need food to make their bodies healthy. The mentally sick need compassion. He recognizes that there is no clear line between sanity and insanity; we are all a little touched, and the most disordered minds are not in complete chaos. Love and religion are fields in which there are many abnormalities of thought and action. (As to religion, he says, the worst madness is to have none.)

The cures that he recommends for "melancholy" are for the most part dictated by common sense: not much medicine; steady occupation; moderate exercise of mind and body; quiet sports ("fly-fishing") and games (chess, if not taken too seriously); neatness of person and dress to prevent a feeling of inferiority; avoidance of idleness, solitude and gambling; frequent consultation with a physician who is also a wise friend. All thoughts should be freely disclosed to this physician-friend, and he should be well paid for his services. Here, on both counts, is a clear anticipation of the psychoanalyst. Burton was, after all, very wise in spite of his own melancholy, and one would like to believe that, as one of his friends said of him, in his hours of relaxation he was "very merry, facete and juvenile."

But even after giving belated credit for his anticipation of much that psychiatrists discovered long after his time, one cannot help feeling that what made his book a best seller in the seventeenth century and what still makes it an object

of interest to many readers is its character as a vast thesaurus of curious quotations from authors that few living men ever heard of and fantastic opinions that no living man can believe. It is a graveyard of dead-and-buried writers and ideas, but a graveyard in which the ghosts of vanished years cavort for the entertainment, and occasionally for the edification, of the modern reader. The two authors of the present study—one a professor of English and the other a psychiatrist—have performed a worthy service in discovering a new value in Burton without diminishing the one that was already recognized.

W. E. GARRISON.

Books in Brief

PAPA WAS A PREACHER. *By Alyene Porter. Abingdon-Cokesbury Press, $1.75.*

Clarence Day started something when he wrote *Life with Father.* The lengthening list of books built on the same basic formula, with regional and occupational variations, finds its latest entry in the story of the family of a Texas Methodist preacher. The researches of a really serious student of literary origins would doubtless carry him back to *Peck's Bad Boy,* but he would be quick to observe that the work under consideration enjoys the advantage of a more extensive cast of characters, a family of eight children and their two parents, that in most episodes the entire family is involved, and that "badness" never gets beyond mild mischief. It is gratifying to observe that, so far as the record shows, no member of the family turned away from religion "because he had so much of it when he was young," though they certainly had plenty. That ancient alibi never did have much plausibility. "Father," in this case, is an authentic saint, though in some ways an unconventional one. Many of the experiences of his tribe, moving to a new town and a new (or at least a different) parsonage every two or three years, are amusing. The solidarity and cooperativeness of the family are heartening. Whether the total effect of the recital, in which one member of the parson's family turns state's evidence to disclose all the funny things that happened in church services and prayer meetings, at family worship and midnight weddings—for father seemed to be willing to marry any couple that came along by day or by night—will increase the reader's respect for religion or will suggest to him that it belongs to the cultural immaturity of the race, will doubtless depend upon the nature of his own early experiences.

THE ILIAD OF HOMER, A LINE FOR LINE TRANSLATION IN DACTYLIC HEXAMETERS. *By William Benjamin Smith and Walter Miller. The Macmillan Company, $3.75.*

Because Homer can never be adequately translated, he needs to be translated again and again. A new rendering into English was due. Professor Smith, who died in 1934 at the age of 84, worked on this translation for many years and left it to be completed by his friend and colleague, Professor Miller, who is now 80. This is a work of mature scholarship. It is also, in the opinion of this reviewer, the most attractive English rendering of the *Iliad* for the modern reader. It furnishes an easier path than Chapman to the summit of that "peak in Darien" to which both lead. The "line for line" feature is a convenience in comparing the translation with the original, but otherwise is chiefly valuable in making impossible any rhetorical inflation in the hope of reproducing the majesty of the Homeric Greek. It can't be done, in that way or any other. Occasionally a line of Homer spills over into the following line of Smith and Miller (e.g., I,43), and more frequently a little padding is required to fill out the English line, for dactylic hexameter has a long, loose line that seems to invite the inclusion of supernumerary adjectives. The style is of epic dignity, though not stilted, with only an occasional lapse into an incongruous colloquialism. Diomedes would scarcely have addressed Sthenelaüs as "Buddy" (IV, 414), nor would Agamemnon have hailed Teucer, who had killed eight Trojans in the preceding five lines, as "dear heart" (VIII, 281). "Thrusted" (VIII, 295) is not English. "Noway" *(passim)* is English, if one wants to use it, but is overworked. "Well balanced banquet" (IV, 48) suggests vitamins and calories, but the Greek evidently refers to a fair distribution of the sacrificial meats. These and half a dozen other items that might be mentioned are very few and small flaws in 500 pages of splendid Homer.

Books Received

Jefferson Davis and His Cabinet. By Rembert W. Patrick. Louisiana State University Press, $3.75. (To be reviewed.)

The Leveller Tracts, 1647-1653. Edited by William Haller and Godfrey Davies. Columbia University Press, $6.50. (To be reviewed.)

Foreign Influences in American Life, Essays and Critical Bibliographies. Edited by David F. Bowers. Princeton University Press, $3.00. (To be reviewed.)

Attack upon 'Christendom.' By S. Kierkegaard. Translated by Walter Lowrie. Princeton University Press, $2.50. (To be reviewed.)

The Westminster Dictionary of the Bible. By John D. Davis. Revised and rewritten by Henry Snyder Gehman. Westminster Press, Philadelphia, $3.50. The original work by Professor Davis, first published in 1898, had been frequently revised by its author to keep it abreast of advancing knowledge. The present even more thorough revision by his successor in Princeton Seminary will further extend the life and usefulness of this standard tool for the minister's workshop.

The Middle Kingdom, Poems 1929-1944. By Christopher Morley. Harcourt, $2.00. (To be reviewed.)

The Road to Serfdom. By Friedrich A. Hayek. University of Chicago Press, $2.75. (To be reviewed.)

The Leaning Tower and Other Stories. By Katherine Anne Porter. Harcourt, $2.50. The stories are varied in theme and setting, and range in length from four pages to the half-volume length of the title story. All exhibit a calculated and skillful technique which not only makes them attractive to readers but qualifies them to be objects of careful study by writers.

Still Time to Die. By Jack Belden. Harper, $3.00. From Marco Polo Bridge, where the Japanese opened their war on China on July 7, 1937, to Salerno, where he was wounded, Belden has seen six years of war on many fronts. This is his report. Primarily it is a picture of combat and of what happens in and around and before and after it. No, primarily it is an evaluation of war, and these things which fill most of its pages are illustrations drawn from observation and experience. If there is still need for realistic deflation of romantic illusions about war—and there always is need of it because the illusion tends to revive after every deflation—this is it. Reading it makes one think worse of the people who make wars and exploit them in their own interest, and better of the men who fight them, but without romanticizing them either. Besides, the book presents one competent correspondent's record of some of the most important actions of this war.

Let's Get to Know God. By Frances Brown Phelps. Morehouse-Gorham Co., $1.50. A basic book about the Christian religion designed to be read to or by children of from four to twelve years. On only a few of its pages are there teachings which are specifically those of the Episcopal Church.

Soldiers Also Asked. Edited by Ronald Selby Wright. Oxford University Press, New York, $1.75. The more than a score of contributors to this fine little book include some of the greatest Christian leaders in Great Britain. The Archbishop of Canterbury is

one of them; in seven pages he answers the question, Why does God allow war? The editor is a British army chaplain. The questions are searching, and the answers are for the most part clear-cut and unevasive.

Noah's Shoes. By Max Fleischer. S. J. Bloch Pub. Co., Detroit, $2.25. An ingenious mélange of facts about beasts, birds and creeping things, all brought together in an imaginative consideration of the problems they must have presented to Father Noah when he tried to get them all into his ark and keep them alive and healthy till they could be safely disembarked in the post-diluvian world. A misreading of the text seems to have led the author to impose upon the first naval architect one unnecessary difficulty. The mention of "seven days" in Gen. 7:4 indicates the time allowed for loading the craft, not for building it.

Let's Think about our Religion. By Frank Eakin and Mildred Moody Eakin. Macmillan, $2.00. Dr. Eakin, formerly a Presbyterian minister, with a Ph.D. from the University of Chicago and several years of experience as a professor of New Testament and church history, is now listed as a "free lance writer." He uses his freedom as well as his scholarship in this incisive study of the meaning of religion to the modern man and the function and functioning of churches. "The view taken by this book is that the supernatural can have a profitable place in today's and tomorrow's religion only as the value seen in it is the value of poetry and folklore." Again: "Our God is a personification and he is above all else a personification of the good." The book is as well worth reading by those who disagree with these positions as by those who endorse them. Its style, lively but not loose, makes it easier reading than most books with equally solid content.

Captain Eddie Rickenbacker, God Still Answers Prayer. By Lind Swarthout. Zondervan, $1.25. A sketch of the captain's life and another recital of the experience on the raft.

Probing Our Prejudices. By Hortense Powdermaker. Harper, 65 cents. A unit of study for high school students, to promote the understanding and correction of racial and other prejudices, with suggested school activities.

CORRESPONDENCE

Unnecessary Necessity for Roosevelt?

EDITOR THE CHRISTIAN CENTURY:

SIR: You speak of Henry Wallace in a recent editorial as having been "stabbed in the back" by President Roosevelt. Tut, tut, Mr. Editor! People of intelligence and principle who have been stabbed in the back don't go around making speeches for the people who stabbed them. Mr. Wallace, by your own frequent descriptions, is a man of intelligence and principle—and pretty high-grade on both counts.

As some of us see it, the explanation of Mr. Wallace's continuing loyalty is quite simple. He has enough common sense to know that, in the rough-and-tumble world we live in, starry idealism must often compromise with practical politics if even a moderate idealism is to prevail. The Christian Century seems to have learned this lesson so far as world government is concerned. War is not Christian, you say, but now and then we do participate, willy-nilly, in its hellishness. Why not therefore admit the presence of a like inevitability, the need of a similar strategy, in domestic government? Why not believe that ditching Henry Wallace may have been, for President Roosevelt, "an unnecessary necessity"?

Grace Covenant Presbyterian Church, J. H. MARION, JR.
Richmond, Va.

[Holding to the analogy which our correspondent suggests, although it is a poor one, would he say that because of his commitments made in the past to the corrupt city machines the "ditching" of Mr. Wallace became an unnecessary necessity for Mr. Roosevelt?—THE EDITORS.]

Responsibility and Punishment

EDITOR THE CHRISTIAN CENTURY:

SIR: Your review of *Psychiatry and the War* mentions as one of our evils "the twenty-nine state laws which test the sanity of criminals by their ability to distinguish right from wrong." I understand that this is supposed to be the common law on the basis of a British advisory opinion (not the decision of an actual case) given in 1843, in the words, "not to know the nature and quality of the act he was doing, or if he did know it he did not know that he was doing wrong."

It seems to me that in this country we have a conspicuous *res judicata* to the contrary: the Czolgosz case. It is beyond doubt that Czolgosz thought he was doing right in shooting President McKinley. He conceived of himself as a hero performing a highly honorable though momentarily unappreciated public service. I think it is the judgment of all who have paid much attention to the Czolgosz case that the man was distinctly more rattle-headed than the average anarchist. I am sure it was the general opinion, and will continue to be so, that his belief that he was doing right was a result of his rattleheadedness. Nevertheless, when Czolgosz's lawyers made the plea of insanity the court refused to accept it. It is true the lawyers were so negligent as not to stress the familiar legal formula, "did not know that he was doing wrong"; but it would be uncomplimentary to the court to assume that the judges did not perceive the notorious facts I have cited. I think this decision overrules the British opinion.

The question is quite as important in ethics as in psychiatry. The hundred-year-old tradition implies as its foundation the principle that we should punish on the basis of the moral badness of the man's action. Such a principle would justify all sorts of private revenge in cases where the courts failed to inflict due retribution. It would justify Czolgosz's own act if President McKinley was morally guilty of the blood shed in the Filipino war, as some highly respectable people (not mere yellow journalists like Hearst, whom some blamed for Czolgosz) declared him to be.

The alternative principle is that the infliction of punishment is justified not insofar as it is an appropriate retribution for wickedness but insofar as it is useful toward the protection of society from crime. This was clearly the view taken by Czolgosz's judges: they felt that the chance of more such assassinations would be increased if Czolgosz were let off. I think they were right on the issue of the proper relation of insanity to penalty; I leave aside such questions as the general principle of capital punishment.

The issue concerns not only ethics but theology. For a line between God's punishing the sinner and man's punishing the criminal cannot be drawn on the mere ground that God knows the facts, including psychical facts, better than man does.

Ballard Vale, Mass. STEVEN T. BYINGTON.

Officers Must Keep Silent

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Villard's article on "Shall We Blame the Young?" with its incidental references to what men in military service are thinking and discussing, interested me very much. Before the impression was dimmed by the cares of the day, I received a letter written by a man in the U. S. army who has been in India for a year, after having served in Africa for a year before that. Having myself been conscious as an officer in the First World War of the restraint upon utterance by men in the army, I was not surprised by this sentence, written near Calcutta on August 19: "We are not allowed to discuss politics, which is one reason why none of us is going to find out a great deal about Indian politics."

This probably reflects the position in which officers find themselves everywhere. Possibly Mr. Villard pinned his hopes on the men in the ranks, and thinks that they will lead in discussing world conditions as they come in contact with them. But I fear there is not much hope for such discussion by the officers. Assuming that all the restrictions imposed by army tradition, by statute

and by the articles of war, and all special or temporary rules and regulations, are necessary, the fact remains that the men in the service with most maturity of thought, widest experience of life and most education are the most inhibited of all when it comes to analyzing and discussing the affairs of the regions where they are stationed. If this is so for the officers, what is to be hoped in the case of the enlisted men?

Russell, Kan. J. C. RUPPENTHAL.

Correcting a Poet's History

EDITOR THE CHRISTIAN CENTURY:

SIR: The writer of the letter published under the caption "Peacetime Conscription" may be a poet, but in history evidently he is not so good. (1) It was not Prussia but France that introduced the system of military conscription in modern Europe. Compulsory military training is a by-product of the national spirit of the French Revolution. (2) Napoleon invaded and defeated Prussia not in 1809 but in 1806-7. (3) Bismarck was made prime minister of Prussia not in 1860 but in 1862. In dealing with friend or foe, let's go to history and not to a "propaganda ministerium."

Christ Lutheran Church, Ellis, Kan. OTTO W. HECK.

Report from the Pew

EDITOR THE CHRISTIAN CENTURY:

SIR: I rise to a point of personal privilege. I want at this time to present a report—a report of my churchgoing this past summer. I think it may be of interest and perhaps some little significance.

I was so fortunate this year as to have a vacation comprising fourteen successive Sundays (June 18-Sept. 17). On each of these Sundays I attended services at some one of five churches in the Maine township where I have my summer home. These churches are Unitarian, Congregational (2), Baptist and Methodist in their sectarian affiliations.

At the services in question I heard seven different clergymen. Five of these were the local men speaking in their own pulpits; the other two were guest preachers. Two of the local men were young in years, two others were in early middle age, and the fifth had seen more than thirty years of service. The two visitors were veterans in the ministry. No one of them, so far as I know, was a pacifist.

In all these three months of churchgoing, I heard not a single word of hate or ill will directed against our enemies in this war. Not once was there a suggestion, in either prayer or sermon, of vengeance or retaliation. There were repeated references to the war, but never in the spirit of rapture or acclaim; rather of sorrow, pity or horror. On one Sunday, one of the Congregational ministers read descriptions of war's havoc in field and hospital which were so dreadful in their blood-dripping details that one person in the pews got up and walked out. This man was evidently unwilling to face even in imagination what our men at the front are facing every day in reality! Only once on these Sundays was there a plea for victory, and this was in terms of peace rather than of arms. There was no suggestion of God as a tribal deity fighting on our side of the battleline, waving our flag and shouting our war cries. The national anthem was not sung at these services.

On the positive side, I heard on every Sunday, except only one, prayers for the men and women in service across the seas. No prayers for conscientious objectors! Three times there were prayers for the enemy. In one of these prayers we were reminded that the enemy was serving the right as he saw it, just as we are. On one memorable Sunday the preacher referred to Kagawa, and used the heroic story of the great Japanese Christian as an illustration of his theme. Suspecting, perhaps, that some of his people might be startled, he took pains to tell us that "there are good people in Japan as in all other countries." The sermons on the whole were on broad religious subjects, and touched on the war only indirectly.

It is to be remembered that, during this summer period, we observed two holidays, the Fourth of July and Labor Day, saw the aftermath of D-Day and such thrilling events as the redemption of Paris, witnessed military victories of enormous magnitude and the definite swinging of the war to triumph. But there were no celebrations in the churches, and none, as far as I could see, in the town and countryside. War fever, or even fervor, does not exist in this land. Propaganda beats in vain on the American heart. Militarism finds no place before God's altars. These churches to which I refer are acutely aware of the war and worried about its outcome. Their people are loyal, are busy with Red Cross and other humanitarian work, have sons and daughters at the front. But the churches, as you have so well pointed out, Mr. Editor, are "not at war"! They know war for what it is, hate it and fear it and want to have done with it forever.

If there is any hope for an enduring peace in the future it is to be found in the leaders of religion and their followers. From the pope of Rome to the humblest village priest and pastor, they have set their faces against war. In the White House, in 10 Downing street, in the Kremlin, we can expect nothing, or worse than nothing. Here are being forged the new chains of empire and the new swords of battle. But in cathedral, church, chapel and meetinghouse is the Word, and the Word is God, and his Kingdom is peace.

Community Church, New York, N. Y. JOHN HAYNES HOLMES.

Moral Confusion

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "Democracy with a Sneer," combines with previous editorials and Mr. Villard's articles to demonstrate your desire to build support for Mr. Dewey by a reprehensible method. It is the method of moral confusion. Because Mr. Roosevelt made promises which by reason of subsequent events he was unable to keep, you accuse him of having made the promises with the cynical *expectation* of breaking them. This you have not proved; you have only asserted his supposedly bad faith. On the other hand, you have either not taken the trouble to learn, or have ignored, the facts about Mr. Dewey's scuttling of the anti-discrimination bills in the New York state legislature at the time that he was hoping the recalcitrant southern bourbons might prove useful to his presidential aspirations. You apparently intend to ignore also the moral distinction between Mr. Roosevelt's reluctantly broken promises and Mr. Dewey's promise to finish his governor's term of office—which he made at the same time that he was leaving no stone unturned to obtain the presidential nomination. In such a journal as yours—which one thinks of usually as "informed"—this failure to make moral distinctions can only be regarded as willful.

New York, N. Y. CYRUS R. PANGBORN.

Toynbee's Thesis

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just finished reading your editorial, "War-Makers Are Not Peace-Makers." Your editorial pleased and surprised me. The best strokes in it were those apt quotations from Professor Toynbee's *A Study of History*, which you justly claimed to be a great work. No modern thinker on war and peace can neglect this work. But what surprised me was your interpretation of Toynbee's great work by means of which you condemned the present administration and supported those who aspire to replace it. Toynbee's major thesis is that nations seem to rise and fall according to their ability to meet new challenges with new responses. What Toynbee writes about war and peace is a part of that argument. It is safe to assume that the party now out of power is dominated by men and women who are thinking in most conservative terms. They seem to believe that we can solve our national problems, as well as international, the way we have always done. Toynbee's six-volume work is a scathing denunciation of this attitude. Your editorial would have been more telling had you used the major thesis of his great work against the present administration.

First Presbyterian Church, Tampa, Fla. MICHAEL MARYOSIP.

NEWS *of the* CHRISTIAN WORLD

Opposition Rises To Protestantism

Mexican Catholic Church Attempts to Make Protestants Out as Enemies of National Unity and Welfare

(Correspondence from Mexico)

MEXICO, D. F., Sept. 23.—A large-scale and intensive campaign against Protestantism is being waged by the Catholics in this country and every day its force increases. It has been especially strong in the press. Fr. Antonio Brambila, S. J., writes a weekly editorial against Protestantism in one of the leading newspapers. He claims that Protestant work is disruptive of national unity and unpatriotic. In one of his articles he called the Bible a "white elephant" for Protestants. An organization called the True Catholic prints innumerable tracts "disclosing the errors" of Protestantism and advertises them in the papers. "Do you want to know who are the Evangelicals? Read our tracts," the ads say. Needless to remark, the tracts are full of slander and abuse.

* * *

Claims Protestants Are Subversive

Especially bitter is *La Nación,* the weekly organ of the National Action party. It has specialized in "discovering the Mediterranean," that is, in publishing information about Protestant work and meetings under the claim that it is revealing underground activities. It publishes photographs of Protestant leaders known to everybody, denouncing them as the secret heads of "Protestant penetration." It particularly enjoys abusing American missionaries. In one of its recent issues, *La Nación* accused General Lázaro Cárdenas, minister of national defense, of ordering the distribution of New Testaments to the armed forces.

* * *

Archbishop Professes Ignorance

Msgr. Luis Maria Martínez, archbishop of Mexico, in an interview made the following statement to an editor of the weekly magazine *Tiempo:* "The church knows nothing and wants to know nothing about Protestant activities. The church is absolutely not worried by them. As head of the Mexican Catholic Church, my mission is to rule, as befits a Catholic and a Christian, over the Catholics and Christians." Then, recalling that *Tiempo* often gives room to Protestant news, Msgr. Martinez said, "I wonder why such a serious and mature magazine as *Tiempo* gives so much importance and attention to information from Protestant sources." The editor answered, "It is simply because more news is available from those sources."

* * *

Methodists Launch a Forward Movement

In the midst of this atmosphere of opposition, a national Methodist convention, assembled in Mexico City, Sept. 13-16, with over 500 delegates, many visitors from the United States and huge audiences day and evening, under the presidency of Bishop Eleazar Guerra. The purpose of the convention was to review the achievements of the "Advance Movement" launched by the Methodist Church of Mexico, after the pattern of the Presbyterian Progressive Movement. District superintendents submitted their reports of enlarged membership and increased contributions. Simultaneously, a ministerial institute, the fifth Methodist Youth Congress, a meeting of the Confederation of Women's Missionary Societies and a conference of laymen's fraternities were held, with intensive programs of worship, study and discussion.

* * *

Distinguished Visitors Come from States

Among the visitors and speakers were the following visitors from the Methodist Church of the United States: Bishops Ivan Lee Holt and Charles C. Selecman; A. W. Wasson, secretary of the Board of Foreign Missions; William K. Anderson of the Board of Christian Education; William C. Wallace, pastor of the First Methodist Church, Houston; Rollin H. Walker, former professor of English Bible at Ohio Wesleyan University; and G. L. Morelock of the Board of Lay Activities. Another distinguished speaker was George P. Howard of Argentina, evangelist under the Committee on Cooperation in Latin America.

* *

Catholics Use Fascist Methods of Attack

Roman Catholic propagandists stationed themselves every evening in front of the Methodist church on Gante street where the convention was held and distributed anti-Protestant tracts to the crowds leaving the place. Disappointed by the failure of their tracts to bring Protestants "back to the fold," they went into the church the last evening of the convention and tried to disrupt the meeting by throwing tear gas bombs under the pews. Three of them were arrested, but a fourth succeeded in escaping.

* * *

Paper Attempts Smear

La Nación was prompt to give two full pages to the story of the Methodist convention. It carried photographs and also gave the full report of gains in membership and the increase in self-support, adding the names of leaders and speakers, especially the visitors from the United States. "The churches of this sect," the magazine said, "are established throughout the entire national territory. Their list is too long." Then followed a list of some of the places where there is a Methodist church, and also of schools and auxiliary societies. A slanderous story in *La Nación* explained the large attendance at the convention by saying that scores of ignorant Indians had been deceived into coming by the promise that they would be taken to see the Virgin of Guadalupe, a widely worshiped image in a shrine near Mexico City.

G. BAEZ CAMARGO.

Co-ops Frighten Business in South

Hold Meeting in Memphis to Develop a Plan for Protection—Negro Veterans Are Given a Service Center

(Correspondence from Memphis)

MEMPHIS, Sept. 20.—The proposal of Southern Consolidated Cooperatives, Inc., to establish a system of tax-free enterprises in nine southern states has so alarmed midsouth business leaders that they have, through the Memphis chamber of commerce, called on the business men of this area to meet in Memphis this month to discuss ways and means of protecting private enterprise. In the prospectus outlining their aims, the cooperatives contemplate such activities as creosoting posts and timber, ginning cotton, cotton seed and oil milling, handle factories, prefabricated houses, tanneries, hatcheries, spinning, weaving, canning of fruits and vegetables, sugar and syrup mills, creameries, shoe factories, fertilizer plants, feed mills, garment manufacture, sawmills, furniture making. They also proposed that subsidiary associations be set up to provide life insurance and medical and dental care on a cooperative basis, as well as warehousing and farm equipment services, credit unions, radio talks, publications, motion pictures, trade schools and, finally, "a course of study in the public school system which will give basic training in all phases of cooperative economy." Plans call for the enterprise to be aided by a government loan of $5,000,000 to Southern Consolidated Co-operatives, Inc., for a period of 40 years at interest of one per cent. Facilities for such federal loans are already established by law.

* * *

Build Desire for Education

Mayor Chandler has met with the educational division of the Memphis Youth Service Council and school authorities to map a program to fight the trend of youths of 14 to 17 dropping out of school to accept jobs. Raymond S. Brooks, Nashville, of the department of labor, outlined the problem to Mayor Chandler. At the meeting were Supt. E. C. Ball of city schools; Sue Powers, superintendent of Shelby county schools; J. Lister Skinner, director of the William R. Moore School of Technology; and A. C. Rauscher, Jr., elementary superintendent of county schools. The P.-T.A. will work with the council as a "spearhead to bring home the danger of the trend to parents." Letters and posters outlining the problem and requesting assistance will be sent to employers. Motion pictures will be shown in Memphis theaters and at plants and club meetings. Newspapers, radio, display cards and insertions in light and gas bills will advertise the problem. Churches will have the story presented through the ministers'

association. Pupils will be told the necessity of high school graduation as preparation for life. All service club bulletins and unions will print data.

* * *

N.C.C.J. Holds Navy Meeting

The strengthening of religious understanding was the purpose of a series of programs recently given by three representatives of the Protestant, Roman Catholic and Jewish faiths at the naval installations here under auspices of the National Conference of Christians and Jews. The speakers were Robert W. Searle, executive secretary of the Greater New York federation of churches; Msgr. Joseph L. O'Brien of Charleston, S. C.; and Rabbi Hyman J. Schachtel of Houston, Tex. They were accompanied by William A. Ryan, associate director of the southern region of the N.C.C.J.

* * *

Memphis Radio Serves Candidates

Many Tennesseans are rejoicing over Arkansas' choice of J. W. Fulbright for the Senate. His 51-word House resolution in behalf of a durable peace captured the imagination of the thinking people of this area. He did not engage in personalities, though Arkansas candidates generally reached a new low in mud-slinging. The four radio stations in Memphis, like Memphis newspapers, reach most of the people in the tri-state area and more and more candidates in these states are coming to Memphis stations for last-minute blasts.

* * *

Establish Service Center For Negroes

A "one-stop service center" for Negro veterans returning from the war and seeking the benefits to which they are entitled under federal laws has been opened at the United States Employment Service's Negro branch in Memphis. The center for Negro veterans will operate the same as the one for white veterans. Commissioner Fredericks recently rejected a petition from 25 white Memphians who sought to have a Negro night watchman and his family removed from a building in a residential district. The ruling stated: "There is no law which prevents a night watchman from residing on the premises. Servants are allowed to live on premises of their white employers, and this condition prevails in many parts of the city."

* * *

And So Forth

Dr. Russell Conwell Barbour, 47, pastor of the First Baptist Church (Negro) of Nashville for the past 15 years and delegate to the World Baptist Alliance in 1943, died last month. He was a member of the executive board of the National Baptist Convention, Inc., and editor of its official publication.

Isaac Simmons, 66-year-old Negro farmer-minister of Liberty, Amite county, Miss., was slain and his tongue cut out as a group of white men sought to take possession of his 220 acres of farmland, which contain valuable timber and upon which oil is believed to exist. The brutal slaying of the aged man, which took place on March 20, was revealed in an affidavit signed by his son, Eldridge Simmons, in Louisiana recently.

MARSHALL WINGFIELD.

Urges a Ministry Of Reconciliation

Chaplain Asks for Changed Attitude on Part of All our People—Churchmen Attack V-Day Liquor Decision

(Correspondence from New York State)

SYRACUSE, Sept. 27.—A plea for an attitude of reconciliation on the part of the American people was made by Maurice M. Witherspoon, chief chaplain of the third naval district, at the New York state council of churches' area conventions which have been held this month in ten different cities with a total attendance of 15,000. The chaplain said: "Everyone ought to make a pledge that from now on he will say and do nothing that is not conciliatory. Let us remove from our conversation the names, adjectives and phrases that separate us from the love of God and the love of our fellow men, remembering that all people are basically alike because they are created by the same God." He described the returning veteran as one who will be "an immigrant in his native land," and suggested that army wives should receive through the church guidance which will help them to make necessary adjustments when their husbands come home, when the permanency of the marriage will be decided. Chaplain Witherspoon estimated that only 1,000 out of the 10,000 chaplains now in the army and navy will remain permanently in the armed forces. He declared that the church is not giving sufficient thought to its responsibility to these 9,000 returning ministers.

* * *

Wants Communists in China Government

Liu Liang-Mo of United China Relief, another of the convention speakers, stated that the crux of China's problem is whether she is to be allowed to become a democracy. What he means by China's becoming a democracy he indicated thus: "The trouble with Chiang Kai-shek is his failure to realize that he is living in the 20th century; he considers himself the father of the whole Chinese family and takes the old attitude that the father can do no wrong. The salvation of China depends on whether Chiang is great enough to admit Communists and members of other groups outside his own party into the national leadership. He must be forced to realize that he is not only a party leader but the leader of a whole nation."

* * *

Canners Support Church's Work among Migrants

A rapidly growing sense of responsibility on the part of vegetable and fruit growers and canners for the welfare of migrant laborers is a heartening result of the active program which the churches have carried on for the migrants through the joint committee established by the home missions council and the state council of churches. Ralph L. Williamson, committee chairman, reports that financial contributions of growers and canners toward the budget for migrant work have been greatly increased and that a marked spirit of cooperation has been manifest. Over 70 social workers, many of whom are Negroes, have been maintained in the camps this summer. Four Negro pastors were employed to itinerate in holding religious services. One unsolved problem is the exploitation of children who are technically rated as working for their parents instead of the growers and so are beyond the protection of existing laws. The only solution seems to be in laws that are both federal and state. State legislation could not meet the real difficulty but would serve only in setting standards which would keep the migrants from coming into the state.

* * *

Would Have Government Aid Character Education

Congressman Sterling Cole of Bath has introduced into Congress a bill "to provide for the promotion of moral, temperance and character education; and to provide for cooperation with the states in preparation of teachers of moral, temperance, character and good citizenship subjects." Included in the bill is a provision for annual federal financial appropriations to establish a federal board of character education and to help pay the salaries of teachers of subjects related to character training. Special interest attaches to the bill because Mr. Cole is a son of the former state commissioner of education and has had the advice of men connected with the state education department.

* * *

Churches Attack Liquor Ruling

Arthur A. Schade of Rochester, executive secretary of the Allied Christian Temperance Forces, has voiced a sharp criticism of John F. O'Connell, chairman of the state liquor authority, for the ruling that a local liquor control board may not order the suspension of the sale of intoxicants on V-Day unless an emergency exists. In a letter to Mr. O'Connell, Mr. Schade called attention to the fact that cities in other states were free to act in accordance with their own judgment of local needs and asked: "Why should not the state of New York grant us this local authority? Surely that would be good democracy. Your ruling says the time to act is when an emergency arrives. We believe that when the emergency arrives, it is already too late. May we not appeal to you to reconsider your ruling?" No answer to Mr. Schade's letter has yet been received.

* * *

And So Forth

Two Japanese-Americans and four navy V-12 students are enrolled at Colgate-Rochester Divinity School, which opened its fall program with 34 first-year students and a total registration of 105, says President Edwin McNeill Poteat.

Several important pastoral changes have recently occurred in Congregational churches. Frank L. Edwards of Emmanuel Church, Watertown, has been called to Amherst Community Church, Buffalo. William Dudley is leaving Homer to become pastor of the First Pilgrim Church, Buffalo. Frank McDuffee of Winthrop has accepted a call to First Church, Jamestown. Arthur W. Evans of South Church, Rochester, is going to Emanuel Church, Watertown. William N. Tuttle of First Church, Lockport, has resigned to become the Congregational superintendent for Florida.

WALTER D. CAVERT.

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"The churches must now begin to think anew. . . . Their thought and action must accept the reality of the new world situation and build upon it."—*Christian Century*, June 14, 1944

"It is the divine mission of the Christian church to proclaim God's 'stake' in such an outcome of the war—repentance and the regeneration of the nation."—*Christian Century*, August 9, 1944

Toward such an understanding of the problems of world organization, the first conference at Delaware, Ohio, made great strides. The statements of great Christian leaders and authorities made in this book are required reading in preparation for a second great conference on the bases of a just and durable peace which will be convened January 16-19, 1945, at Cleveland, Ohio.

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Churches Hit On Cape Cod

Hurricane Does Little Damage in the Boston Area—Suspect Tie Between Movies and the Liquor Interests

(Correspondence from Boston)

BOSTON, Sept. 22.—The hurricane of Sept. 14 did its worst damage in New England in the Cape Cod area where several churches were damaged but very few completely ruined. The difference between the churches which stood and those which fell is well told in an ancient writing which contrasts rock and sand as foundation material. Cape Cod is mostly sand. In Boston itself the hurricane damage was not so severe as in 1938 for the hurricane passed out to sea at Weymouth south of Boston. Houses along the coastline were damaged but in the city only trees and poles blew down. People were prepared and had tied things down well in advance. The temper of New England is back to comparative calm, engendered partly by the thought, "After a full-scale war, what is a little thing like a hurricane?"

* * *

Reconcilers Oppose Anti-Semitism

J. Lyle McCorison, Jr., has just completed his first year as director of the Boston office of the National Conference of Christians and Jews. He came when his work was most needed. Only hard work can keep anti-Semitism from spreading. His staff sponsored 247 meetings during the year; programs included 15 periods on the radio, also meetings at 6 military camps and hospitals and at 13 schools and colleges. The motion picture, "The World We Want to Live In," has been shown 59 times. The conviction is that Dr. McCorison is doing the best job in New England in bringing interfaith problems into the clear light of discussion and reason and reverence.

* * *

Reporters Complain of Quiet Life

During the summer W. E. Playfair, whose name as well as whose reportorial ability fit him admirably for the task, wrote a series of eight articles in the *Boston Herald* on "Hoodlumism in Boston." They were more scholarly and better documented than the title would suggest. Conclusion: "Boston is just another big city, with most of the problems that face any large urban area in America. It has its rackets and it has its crime, but both are relatively small-time. Its police reporters, cynical like all their breed, have been heard to complain that the city is disappointingly dull in their specialty."

* * *

Radio Plans V-Day Programs

Church leaders, radio program planners and government officials are all giving serious thought to what should happen on V-Day in Boston and New England. Already nearly every church has made its plans for special services of prayer. But a few people have expressed the conviction that V-Day may not be recognizable because the process of German collapse will be so gradual, yet steady, that no particular moment will be the moment of victory. Some say that if Russia and the Allies meet in Berlin, that will be V-Day. The radio stations are probably better prepared than any other institution. They plan programs that will keep the Pacific war in the minds of all citizens. They hope to keep people at home rather than in concentrated groups in the center of the city. One minister has summed up his suggestions for V-Day in a list of five things to do and five things not to do. To do: pray, finish your work, write a letter to someone in service, hold a family sing, plan to help with European relief and reconstruction. Not to do: go downtown, get drunk, quit work, call up your friends, take a vacation.

* * *

Advise Churches on Aid To Returning Veterans

Returning service men may or may not wish to talk about their experiences. Roland R. Darling, probably the leading Boston personality on care of returning veterans, points out that a man's friends and family must respect either attitude. "Let him talk if he wants to, let him keep quiet if he prefers." The city government and the churches are working hard and wisely in counseling such men as are now returning. At a conference this month in the Arlington Street Church Mr. Darling will present a group of army and navy veterans who will set forth their own points of view. Other subjects under consideration are adjusting the handicapped veterans to civilian life, and the religious needs of men who have been in service. Leaders in the work in this area, in addition to Mr. Darling, are Norman D. Goehring, director of the Temple Place Servicemen's Club; Ray A. Eusden; Chaplain Alfred Hansen of the Cushing hospital, Framingham; Warren T. Powell; and Carl Knudsen of the Church of the Pilgrimage, Plymouth.

* * *

Score Movies for Their Liquor Propaganda

The practice of inviting ministers to see previews of highly publicized moving pictures has led to the raising of a serious question by some ministers who have viewed such pictures. Why are several irrelevant drinking scenes dragged into almost every motion picture? Far beyond any possible needs of the continuity, drinking scenes break into the thread of the story. In such an intentionally sober picture as "Since You Went Away," when the absence of the father should temper the home with sobriety, there are several occasions when the chief consolation during his absence is a lifting of glasses not filled with ginger ale. The sinister question is this: Can there be any tie-up between the liquor industry (quite unofficial and secret of course) and the producers of motion pictures? Who can answer this question truthfully?

* * *

And So Forth

G. Gordon Brownville, the energetic pastor of Tremont Temple Baptist Church, suffered a heart attack late in the summer and has not yet returned to his pulpit. He is greatly missed, for year in and year out he has maintained a living gospel ministry in the heart of Boston.

CARL HEATH KOPF.

Seek Funds to Rebuild College

Sioux Falls, Baptist School, to be Restored to Former 4-Year Status—Many Gifts to Colleges

(Correspondence from Iowa)

DES MOINES, Sept. 23.—Sioux Falls College, under Baptist auspices, located at Sioux Falls, S. D., is carrying on a campaign for a fund of $140,000. Over $100,000 has already been pledged. The college tries to cultivate a five-state area which includes Iowa, and plans are under way to push the campaign through the Baptist churches of this state, with a goal of $15,000. Under pressure of the war situation, Sioux Falls was made a junior college. A year ago, the Board of Education of the Northern Baptist Convention came to the rescue. A comprehensive survey was conducted in the five-state area, which led to the conclusion that this college must be maintained and set upon its feet again as a four-year college of liberal arts. This has been brought about. The present campaign is part of the "New Development Campaign" of the Northern Baptist Convention. Dr. Ernest F. Smith, formerly a professor at Northern Theological Seminary, Chicago, but now a U. S. chaplain, has been called to the presidency and will take up his work as soon as he is released from the army. In the meantime Dr. John Barton, executive secretary of the South Dakota Baptist convention, is serving as acting president.

* * *

Building at Simpson Honors George Washington Carver

At commencement time, President Voight announced a gift of $110,000 to Simpson College, Indianola. This gift is made by the Cowles Foundation, an educational foundation established by the Cowles family, owners of the *Des Moines Register and Tribune* and of papers in Minneapolis. The gift to Simpson is in honor of George Washington Carver, whose first college years were spent at Simpson. (He was ultimately graduated from Iowa State College at Ames.) The trustees of the Cowles Foundation make this gift for the purpose of erecting a science hall at the college, which has never had a science building, but has carried on its science work in restricted quarters in other buildings.

* * *

Many Gifts Made to Drake University

The Meredith family of Des Moines has made a gift of $100,000 to Drake University for the erection of a liberal arts building which is specifically to house the department of journalism. They are the owners of the Meredith Publications *(Better Homes and Gardens, Successful Farming)*. E. T. Meredith, founder of the enterprise, was secretary of agriculture in the cabinet of President Wilson. Another gift of $100,000 to Drake has just been announced, this from Younker Brothers, owners of Des Moines' largest department store, jointly with the Younker Chari-

Enough and to Spare

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table Trust. This gift is undesignated. The Bible College of Drake University is beginning a campaign for $300,000. The first move is to canvass the Disciples churches in Des Moines. Subsequently the effort will cover Iowa and other midwest areas.

* * *

Veteran Drake Teacher Dies

Prof. Sherman Kirk, for more than 40 years a member of the Drake University faculty, died at Iowa Methodist hospital after a long illness on July 4. Two days later the funeral service was held in the University Church of Christ and very largely attended. Dr. Kirk's pastor, Dr. Marvin O. Sansbury, and Prof. E. E. Stringfellow, a colleague on the faculty, made the addresses. All of Dr. Kirk's life had been connected with the Disciples of Christ, among whom he was an ordained minister. From 1910 to 1915 he was dean of the Bible College at Drake. He had served as pastor at Hiawatha, Kan.; Fairbury, Neb.; and Kirksville, Mo. Following these pastorates, he came to the Drake faculty in 1897.

* * *

Prepare Religious Services For Coming V-Day

The Des Moines ministerial association has taken the initiative in preparing for V-Day. A joint committee representing Protestants, Catholics and Jews, and also having members from the retailers' association, has prepared a program to be carried out at 10 o'clock and again at 11 o'clock following receipt of news of the surrender of Germany. In this there will be participation by Protestants, Catholics and Jews. Rabbi Eugene Mannheimer, for more than 30 years rabbi of Temple B'Nai Jeshurun, and now its rabbi emeritus, will give the address. The D-Day program met with tremendous response. Dr. Walter M. Briggs, pastor of Grace Methodist Church, was chairman of the committee that prepared that program, and is also serving as chairman of the V-Day committee. In addition to the community services at Shrine Auditorium, the committee is urging family worship in the homes, special programs in the schools and services in each of the churches.

* * *

Becomes Secretary of N.C.C.J. Branch

The work of the National Conference of Christians and Jews in Des Moines has been carried on hitherto as a part-time enterprise. Its first secretary was Willard Johnson, who was also assistant pastor with Dr. Stoddard Lane at Plymouth Congregational Church. He went to the regional office at St. Louis and then to the national office in New York. The work was then carried on by Prof. Alfred Severson, head of the sociology department of Drake University. In June 1943, Dr. Severson left to go into government work and Prof. Earl Kalp, a member of the Roosevelt high school faculty, took over. Now that the work here is to be a full-time enterprise, Mr. Kalp has resigned from the high school faculty to devote himself to it.

* * *

Brashares New Methodist Bishop of Iowa

At the meeting of the North Central jurisdictional conference of the Methodist Church, held last June in Minneapolis, Bishop Ralph S. Magee of Des Moines was transferred to the Chicago area, where he succeeds Bishop Waldorf. Dr. Charles Wesley Brashares, of First Methodist Church of Ann Arbor, was elected a bishop and assigned to Des Moines. Bishop Brashares began his work here in July.

* * *

Correspondent Leaves for Cincinnati Post

With this letter, your correspondent brings to a close his reporting from this midwest area. On Oct. 1 he is moving to Cincinnati, where he will become an area director of the National Conference of Christians and Jews. For the last four or five years he has given considerable time to the work of that organization in and around Des Moines, going out to many towns within a radius of 100 miles or so for programs of joint discussion with a rabbi and a priest. This new work is therefore a normal outgrowth of such activity.

WARREN C. TAYLOR.

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Presbyterians Growing

Northern Church Attains Largest Size Since Its Establishment in 1706

PHILADELPHIA, Sept. 23.—In the annual statistics of the Presbyterian Church, U. S. A., released today for the year ending March 31 by William Barrow Pugh, stated clerk of the General Assembly, the 8,628 churches in every state of the nation reported a new gain of 46,222 and an inclusive membership of 2,098,091. This is the largest total membership the denomination has known during the 238 years of its history.

Of the 9,472 ordained ministers, 650 are now in war service, and 1,297 young men are enrolled as candidates for the ministry. Sunday school enrollment is 1,250,873. Local church contributions amounted to $53,014,026, an increase of $5,563,018 over last year. Per capita giving, excluding six presbyteries in foreign missionary lands, rose from $23.69 last year to $25.96. Of this giving $44,148,189 went to local church and denominational expenses.

Living givers gave $6,296,597 to the denominational benevolence budget as follows: national missions, $2,768,312; foreign missions in 16 countries, $2,438,145; Christian education in churches, schools, colleges and seminaries, $745,408; pensions, $184,488; denominational theological seminaries, $107,593; American Bible Society, $41,052; Federal Council of Churches, $11,599. The sum of $1,300,000 was raised for war emergency causes.

CHARLES DANIEL BRODHEAD.

A Straightforward Statement about a Straightforward Book!

For many years The Westminster Press has been publishing books. Some have been written at our suggestion, others have come unsolicited. All have met a definite need and filled a place in religious literature.

Now, however, we are about to publish a book because it is a *duty* which we cannot shirk. It is a book whose message has been crying to be heard, on a subject too long kept under cover.

In the past several months, there has been much talk about the activities of Protestant missionaries in South America and the effect of these activities on the "Good Neighbor Policy." Certain groups in the Roman Catholic Church have resented the presence of our missionaries there. Statements have been made to the effect that inter-American relations have been threatened and that our representatives have aroused the indignation of the rank and file of Latin Americans.

This has become more than a mere political issue—it is basically the issue of religious liberty in the Western Hemisphere, and we think that the time has come when the attitude of the Protestants themselves should be stated clearly, forcefully and without bigotry. To that end, we are proud to announce the publication, on October 16, 1944, of

RELIGIOUS LIBERTY IN LATIN AMERICA?

by George P. Howard

We know this will be a controversial book, but we are sure that it will contribute much to clear thinking on this pressing problem. Dr. Howard was born in Argentina, is a citizen of that country and has spent thirty-five years in religious endeavor in South America. He presents within this book the opinions of South Americans—rich and poor, famous and humble—and he minces no words in his exposition.

To every minister, every missionary-minded person, every Churchman—in fact, to every lover of democracy and religious freedom, this book will be a revelation.

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Nisei Returns To California

Los Angeles Churches Welcome First to Leave Camps—Pastors of Southern California Hear Bishop McConnell

(Correspondence from Southern California)

Los Angeles, Sept. 22.—The newspapers last week pictured E. C. Farnham, secretary of the Los Angeles church federation, welcoming Esther Takei to southern California. Esther Takei is a nisei girl, formerly of Venice, who has spent the last two years in relocation centers. She is now a student at Pasadena junior college. A few days after her arrival the yellow press tried to stir up opposition against her. The effect was startling. At the meeting of the school board early this week in Pasadena only about four persons spoke against this young American citizen of Japanese ancestry. Several leading citizens were on hand, eager to put in a friendly word on her behalf. No hostile action was taken. Miss Takei's classmates, instead of showing resentment at her presence on the campus, accepted her without fuss. Among the letters addressed to her—nearly all appreciative—was one containing an anonymous gift of $50. The whole incident reveals that there is here a body of public opinion alert to implement President Roosevelt's pledge that these citizens, uprooted more than two years ago, shall be given back their rights completely.

* * *

Church People Promise Hospitality

The Friends of the American Way urge that these rights be restored now. This organization, of which William Carr, a Pasadena business man, is chairman, has as its slogan Gladstone's declaration, "Justice delayed is justice denied." The group has delivered to the war department 150 letters from citizens, mostly church people, promising hospitality to returning nisei and issei and assistance in getting jobs and becoming adjusted. They hope to see small groups of citizens working quietly toward this practical application of good will all up and down the coast. The Friends of the American Way have their headquarters at 1360 W. Colorado St., Pasadena.

* * *

Young People Welcome Nisei Guests

Twenty nisei, brought from and returned to their relocation centers under escort, were the guests of five California Methodist youth conferences this summer. The welcome accorded them by the young Caucasians was enthusiastic. They brought to the conferences valuable insights as to what democracy means, and took back with them courage and the realization that they have a host of potential friends in the communities from which they were expelled. One of the nisei was elected by the conferees as the most popular delegate.

* * *

Leiper Lectures on The World Church

A surprisingly large group of ministers from many denominations attended the fourth annual ministers' week recently conducted by the University of Southern California graduate school of religion. Speaking on the world mission of the church, Henry Smith Leiper of the World Council of Churches called attention to these vital contributions that Christianity can make today: It possesses and can present an adequate Leader and Lord; it has a cosmic goal and can thus give a sense of cosmic security; it involves commitment to freedom within the framework of law and therefore exerts dynamic authority over conscience. Christianity also has the advantage of a great tradition enshrined in the Bible, now available to the different peoples in 1,059 languages. It communicates a passion for individual redemption coupled with social transformation. It inserts into the world cooperation without compulsion and not just good advice. In Christianity we see the only world-wide fellowship there is on earth.

* * *

Give Decency a Chance, McConnell Asks

Bishop Francis J. McConnell brought something of the Will Rogers touch to the conference when, warning against our being overwhelmed by the physical aspects of the universe, he boldly attempted to explain the quantum theory. "I could get solemn over it," he said, "if I wanted to. But I don't want to." His plea was that we make or attempt to make an environment such that spiritual forces will really have a chance. Prof. David D. Eitzen in his course on pastoral counseling said that research in psychosomatic medicine and work with psychiatric casualties from the battle-front reveal that feelings of inadequacy, resentment, guilt and futility are very important factors in personal maladjustment and social disharmony. He declared that the psychology of clearing up these fountains of life was the problem of his seminar. To him the worst vice in counseling is to give advice.

Allan A. Hunter.

Tigner Goes to Mount Vernon Church

Hugh Stevenson Tigner, for the past six years minister of the Universalist Church at Canton, N. Y., has accepted a call to the Vernon Heights Congregational Church, Mount Vernon, N. Y.

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Warns Pressure Groups of Perils

New Zealand Economist Condemns Social Selfishness—Ecumenical Ideal Hailed by Churchmen's Meeting

(Correspondence from New Zealand)

TIMARU, Aug. 5.—Two speeches delivered recently by prominent New Zealanders have struck high ethical notes. The first was an address by C. A. Berendsen, newly appointed successor to Walter Nash as New Zealand minister to the United States. He recently returned from Australia where he had spent a year as the official representative of this country. Before his departure for Washington he spoke to the people of the dominion by radio. Declaring that the fundamental problem confronting the peoples of the world is how to preserve the peace, he commended the idea of the League of Nations, and affirmed that despite all its weaknesses the league could have succeeded, in fact very nearly did succeed, in preventing war. The cause of its failure, he is convinced, was a moral one. In far too many nations it was believed "that international morality is in some way different from individual morality; that in international relations expediency pays better dividends than principle." His own view is "that nothing can be politically wise unless it is morally right." "That," he said, "is the essence of what I have learnt in 20 years of hard and practical experience."

* * *

Warns of Danger from Pressure Groups

The second address was delivered by A. T. Donnelly, chairman of directors of the bank of New Zealand. He made a strong plea for national unity and uttered grave warnings of the danger from conflict between rival pressure groups. With special reference to the government's stabilization scheme, which has been in operation since 1942, Mr. Donnelly stated that some form of economic stabilization was essential and claimed that the scheme has had a reasonable amount of success. It was threatened now by pressure groups using voting and economic strength to break down the principle, at least enough to let their own prices or wages rise and go more or less free. "All citizens," he said, "agree on the principle of stabilization for other citizens and will put in the peg as soon as they have had the best rise in prices or wages to which they say they, or their class or trade or business, are justly entitled. . . . The pressure groups, like Samson of old, are strong enough to pull down the pillars of the temple of society, but if the temple falls they will be buried under it with everyone else." The whole speech was a striking indictment of group selfishness and a noble call to serve the community as a whole.

* * *

Churches Observe Ecumenical Day

In an attempt to impart information and rouse enthusiasm concerning the ecumenical movement, the executive of the

World Problems from the Christian Viewpoint

★ ★ ★

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National Council of Churches arranged for an Ecumenical Day to be held in the city of Christchurch. Fifty-three ministers, representing all the churches in the council, met at "Bishopscourt" for a day's conference. The archbishop, Campbell West-Watson, gave an outline of the recent history of the movement. After lunch the conference divided into four groups for discussion and the day closed with a combined meeting at which the conclusions of the discussions were shared. To the question, "What is the relation between loyalty to one's own church and loyalty to the movement?" one group returned the answer: "We seek our membership in the one church through our different communions, so that we may work together under God in his cause, remembering always that these words of our Lord refer to denominations and institutions as well as to persons—'Whosoever will save his life shall lose it, but whosoever will lose his life for my sake, the same shall find it.'"

* * *

University to Grant Divinity Degrees

Founded at a time when secularism in education was at the flood, the University of New Zealand has never granted degrees in divinity. Repeated attempts by the churches, over a long period, to secure the granting of such degrees have been frustrated, but recently the young National Council of Churches seems to have achieved success. After hearing a deputation from the council, the senate of the university decided "that the university approach the minister of education with a view to obtaining an amendment of the university act so as to empower the university to confer degrees in theology."

* * *

And So Forth

The Presbyterian Church of New Zealand is at present appealing for £55,000 as a memorial and thanksgiving fund to commemorate the sacrifices of its members in the armed forces. The fund will be used for the rehabilitation of missionary work in China, for church extension in new housing areas, for the aid of Presbyterian churches in Britain, and for the aid of Reformed churches in Europe.

The ministers of the Auckland presbytery recently gave a farewell to Chaplain-Capt. H. M. Peterson of the U. S. navy, who while he has been stationed at Auckland has been a welcome visitor to the presbytery meetings.

MALCOLM W. WILSON.

Ministers Rap Denver Police

When the police of Denver refused to close saloons of that city on the day the European war ends, as requested by the council of churches of the city, the ministers of the city met and roundly took issue with them. Pointing out that they voiced the desire of 200 churches with 150,000 members and "affiliates" the clergymen declared that the police excuse that revelers might break into the taverns and liquor stores was an inadequate reason for not closing all such establishments which do not close voluntarily. They renewed their demand that all be locked up for the day. In this they are in accord with many communities in the nation.

Chicago Mexicans Meet Synarchism

Movement Has Headquarters in Catholic Church—Members Collect Money for Party in Their Homeland

(Special Correspondence)

CHICAGO, Oct. 2.—When the *Chicago Tribune* recently published an article entitled "Anti-Red Fight in Mexico is Led by Synarchists," many Chicagoans were inclined to speculate concerning its sources of information. This particularly applied to a quotation from an unnamed Synarchist leader who declared that the United States embassy in Mexico City "has complete information concerning our activities" and that the movement has "friendly relations" with the embassy. Persons here who know about the movement have reasons for doubt as to the wisdom of such a policy on the part of the American embassy—if it is a policy. Chicago has experience with Synarchism among its 27,000 Mexicans, and this is not reassuring.

Entertained by Church

Synarchism came to Chicago in April 1943 when three Mexican "students" visited here as the guests of the Roman Catholic archdiocese of Chicago. Their visit was sponsored by the Inter-American Catholic Institute, which is headed by Bishop Edwin V. O'Hare of Kansas City. The delegation was welcomed and shown about the city by Fr. J. de Prada, pastor of St. Francis of Assisi Catholic Church. This church, located on South Newberry street near Hull House, is in the center of one of three principal neighborhoods where Mexicans live. The "students," who were all over 30 years of age, lectured at Loyola and De Paul universities (both Catholic) and before assemblies of Mexicans throughout the city. The leader of the trio was Roberto Carriedo Rosales, a Catholic "professor." The other two were Alfonso Trueba, one of the founders of the Synarchist movement and now its chief of propaganda and editor of *El Sinarquista,* its official organ; and Juan Ignacio Padilla, chief of Synarchist colonization projects in Lower California and Sonora. Padilla has since been arrested and indicted by the Mexican government for sedition and conspiracy.

Chicago Headquarters

Since the visit of this group, Father de Prada's church has been the Chicago headquarters for Synarchism. There each week a Synarchist group meets. Its monetary contributions, which are said to amount to $150 a month, are reported to be regularly sent to the offices of the *Union Nacional Sinarquista* in Mexico. The group is also said to project the erection of a chapel and social center for Mexicans on South Ashland avenue. The chapel is expected to bear the name "Guadalupe," from the shrine at Mexico City at which the Synarchists have made many demonstrations.

Father de Prada, around whom this development centers, is a Spanish-born and educated priest of the Cordelarian order. He permits the sale inside his church building of *La Eperanza,* a Los Angeles Catholic publication which has been notable for the number of excerpts reprinted from *El Sinarquista.* He has also had the official Synarchist paper on sale. That paper was suppressed last summer by the Mexican government in line with its decision to disband the organization. At the meetings in Father de Prada's church, members wear armbands with the Synarchist insignia. Membership in the society is secret, as was that of the Ku Klux Klan, and Mexicans themselves do not know who belongs.

Archbishop Non-Committal

Since Synarchism in Chicago has its headquarters in a Roman Catholic church, it is reasonable to ask what the attitude of the archdiocese toward the movement is. The answer seems to be that it encourages Synarchism but gives its critics freedom to attack it. While meetings continue in Father de Prada's church, the archbishop made no effort to stop Bernard J. Sheil, senior auxiliary bishop of the archdiocese, from attacking anti-Semitism when that serpent raised its head in the Mexican community. At a time when Synarchist groups were being told that Jews would not hire Mexicans except for the lowest and most menial jobs and that they would not admit Mexicans to Jewish-owned restaurants, Bishop Sheil wrote an article denouncing fascism. His article and a statement by Luis M. Martinez, archbishop of Mexico, in which the head of the Mexican church declared that the Roman Catholic Church did not support Synarchism "even though it is formed by Catholics and has Catholic tendencies," were printed together in a pamphlet. When an attempt was made to distribute the pamphlets to Mexicans as they left De Prada's church, the priest rushed out, seized what copies he could, tore them up and ordered the distributor away.

Meetings Could be Stopped

In permitting the meetings in St. Francis and in allowing his "liberal" bishop to denounce Synarchist anti-Semitism, Archbishop Stritch appears to be working both sides of the street. A clear and unequivocal word from him that the Catholic Church is as much opposed to fascism in Synarchist clothes as it is to fascism in nazi clothes would end Synarchism in Chicago on the day it was spoken. But so far that word has not been uttered. Meanwhile Chicago Mexicans continue their interest in a movement which was driven underground in Mexico last summer by order of the government of that country. It should not be forgotten that President Camacho of Mexico is himself a member of the Catholic Church and is therefore not likely to take steps which would be harmful to the best interests of that church.

CHARLES LESLIE VENABLE.

Revival in New Guinea

Three Weeks' Services in Jungle Chapel Strengthen Faith of Thousands

A NEW GUINEA BASE, Sept. 1.—Nearly 10,000 bluejackets attended services here during a three weeks' revival meeting conducted by Chaplains Harold G. Sanders and Herman Ihley. The services were held in the Church in the Wildwood, a camouflaged Seabee chapel nestling in a cocoanut grove. Chaplain Sanders reports that "much of the success is due to the service men themselves. They recruited attendants and participated in the services as well." Seamen served as song leaders, choir directors, pianists and soloists. Four trained church singers sang as a quartet. Young students for the ministry in many denominations were the chaplains' nucleus.

Eighty-six men were converted to the Christian faith and more than 200 renewed their vows at the altar in the front of the chapel. Chaplain Sanders wrote the church of their choice in the States. Service men requested membership in the following denominations: Methodist, Presbyterian, Seventh Day Adventist, Pentecostal, Four Square, Lutheran, Baptist, Christian, Episcopal, Church of God, Church of the Brethren, and Christian Scientist.

Prizes Offered for Peace Sermons

The October *Federal Union World,* 700 Ninth St., N. W., Washington, D. C., is offering prizes of $350, $100 and $50 for the three best sermons of 5,000 words or less to be submitted before Jan. 31 next proving that Jesus' life and teachings pointed directly to a union of the people of all nations into one nation. Details may be secured from the above address.

Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children.

Atlantic City (Rep.) *Musical* featuring old-time songs, vaudeville acts in story of young promoter who learns at last that ruthless methods may leave one friendless. An unprepossessing film, awkwardly done but in the main *pleasant entertainment.* Some uncalled-for drinking scenes. **M, Y**

Block Busters (Mono.) The "East Side Kids." *Comedy.* Gang of slum youngsters feud with new neighbor, finally accept him on ball team. Amateurish series continues with admiration for bosslike leader of young hoodlums, becoming with each issue more *obnoxious.* **Y**

Gipsy Wildcat (Univ.) *Melodrama.* The lone knight, aided by gypsies, versus intrigue by baron who would usurp title of child supposedly shipwrecked, who just *might* be the gypsy maiden. *Swashbuckling adventure* in old-fashioned action melodrama, colorful and exciting. **M, Y**

Task Force (Warners, in cooperation with Coast Guard.) *Documentary* showing work of coast guard in convoy duty; in landing operations during invasion. Ably selected and edited, giving *interesting* picture of actual operations. **M, Y, C**

Two Girls and a Sailor (MGM) June Allyson, Jimmy Durante, Gloria DeHaven, José Iturbi, Van Johnson, James and Cugat bands. *Musical* makes use of popular bands, concert artists, vaudeville acts in tale of two sisters and the canteen a secret admirer enables them to open for service men. More spontaneous, *entertaining* than many a more highly advertised spectacle. **M, Y**

BEST CURRENT FILMS

For Family: Americans All, The Adventures of Mark Twain, Going My Way, Home in Indiana, Lassie Come Home, Madame Curie, Once Upon a Time, See Here Private Hargrove, Snow White and the Seven Dwarfs, The Sullivans, This Is the Army, Wilson.

For Mature Audience: Attack!, Destination Tokyo, The Impostor, In Our Time, It Happened Tomorrow, Jeannie, Lost Angel, The Memphis Belle, Secrets of Scotland Yard, The Song of Bernadette, This Is the Life, Tunisian Victory, Voice in the Wind. 10-11-44

The Arts and Religion

By Albert E. Bailey, Kenneth John Conant, Henry Augustine Smith and Fred Eastman

Four authorities in five different fields of art tell how men through the ages have used painting and sculpture, architecture, music and drama to express their deepest religious needs. Copious illustrations enrich the book. Ministers and laymen interested in the relation of art to various religions will find this a fascinating survey.

$2.50

The Way of Worship

By Scott Francis Brenner

Here is an illuminating and practical study of the place of eucharistic worship in the achievement of a united Church. Among its distinctive features are an excellent glossary of liturgical terms and an inclusive bibliography.

$2.00

The Snowden-Douglas Sunday School Lessons, 1945

By Earl L. Douglass, D.D.

The twenty-fourth annual volume of a commentary which thousands of Sunday School teachers find to be the most practical, concise, and well-condensed treatment of the International Sunday School Lessons available.

$1.50

Down Peacock's Feathers

By D. R. Davies

A commentary, phrase by phrase, on the General Confession in the Prayer Book, from the opening words, "Almighty and Most Merciful Father" down to the closing, "To the Glory of Thy Holy Name."

$1.75

Let's Think About Our Religion

By Mildred and Frank Eakin

A book which will stimulate and guide thinking about religion as a functioning force in present-day American life. The final chapter on the war and on the post-war world is especially vital and timely.

$2.00

Aids to Worship

Edited by Albert W. Palmer

A handbook for public and private devotions, this book is a treasury of devotional literature. The collection is remarkably flexible. Out of it can be built any type of devotional service required, from a very simple opening exercise to as elaborate a ritual as may be desired. It is also suitable for the use of the individual and for family prayers. **$2.00**

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